A WATERDROP FROM THE GLORIOUS SEA

A concise account of the advent of Buddhism in general and the teachings of the Sakyapa tradition in particular

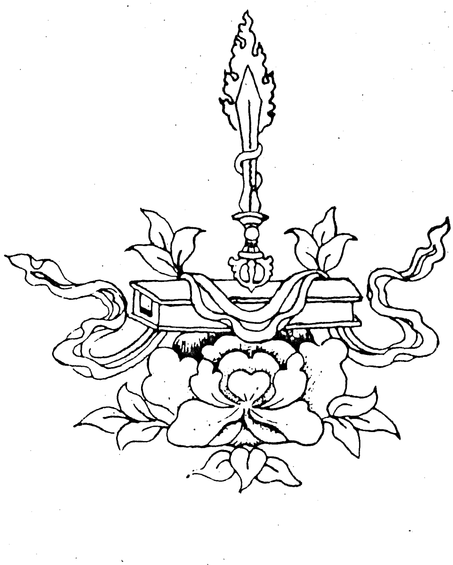


Compiled by

SHERAB GYALTSEN AMIPA

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Ārya Mañjuśrī

THE DALAI LAMA

THEKCHEN CHOLING
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FOREWORD

Translation:

This text called *A Waterdrop from the Glorious Sea* is a history of the Sakyapa teachings and their preservation, compiled by the Sakyapa Sherab Gyaltsen, a resident of the Tibetan Institute in Rikon, Switzerland. I am confident that it will freshly enlighten one's threefold faith in the Buddhadharma in general and the Sakyapa tradition in particular. It will widely open the door of understanding to its perceptive readers.

The Dalai Lama

PREFACE

The teachings of Lord Buddha first began to flourish in Tibet during the seventh century A.D. Although the Buddhadharma first appeared in India, it gradually spread to many countries to the east and west, and eventually Tibet became a chief sanctuary for these blessed teachings. This occurred because many Tibetan *lotsāvas* journeyed to India and translated a vast number of discourses by the Buddha and treatises by Indian *paṇḍits* and *siddhas* from Sanskrit and other languages into Tibetan. Although these works were translated into numerous other languages, none of these translations were equal to those of the *lotsāvas*. These *lotsāvas* did not translate on the basis of their own whims or personal interpretations. Rather, they followed the Tibetan kings' command that translations be made by teams of qualified Indian *paṇḍits* working together with skilled Tibetan *lotsāvas*. These *lotsāvas* were, in fact, emanations of *buddhas* and *bodhisattvas*. Their finished translations were presented to many Tibetan and Indian *paṇḍits* for them to inspect, and they were not included in the Kangyur or Tängyur until they were found to be flawless.

Another reason for the superior quality of these translations is that the Tibetan written language was constructed on the basis of Sanskrit and Pāli specifically in order to translate the Buddha's discourses and the later Indian treatises. The individual words and phrases of the original manuscripts were then directly translated into Tibetan without vagueness or uncertainty. Upon this solid foundation the entire body of the Buddha's Hīnayāna, Mahāyāna and Vajrayāna discourses and the treatises of later Indian Buddhist *paṇḍits* were translated into Tibetan.

In this text I have written a concise account of the advent of Buddhism in general and the teachings of the Sakyapa tradition in particular on the basis of texts on this subject by great masters of the past. Some of the sources I have relied upon are the following:

An Account of the Indian and Tibetan Guru Lineage of "The Path and Its Fruits"
A History of Mahākāla by Jamgön Kün-ga Sönam
The teachings of Tsharchen
Ngagchang's history called *The Marvellous Ocean*

The religious history by the Fifth Dalai Lama
A religious history written by a group of *lamas*
at the Sakya Ghumguru Monastery in Darjeeling
on the basis of a number of authentic historical manuscripts

I have relied entirely upon these texts without resorting to any personal interpretations or additions. This text was written with the pure intent to increase interest in Tibetan culture. Upon its completion, it was shown to the venerable Sakya abbot in Darjeeling, and after he corrected it, it was presented to His Holiness the Fourteenth Dalai Lama.

Since its original publication in Tibetan in 1970, many people have asked that it be translated into English. The opportunity for this occurred when Gelong Jhampa Kelsang accepted the task and completed the translation under my guidance during the autumn of 1975. May this work be a cause of happiness of all living beings!

Oct. 27, 1975, The Day
Commemorating
Lord Buddha's Descent from Tuṣita

Rabjampa Sherab Gyaltsen Amipa
Tibetan Institute
Rikon ZH, Switzerland

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Note on pronunciation of Tibetan and Sanskrit words and names:

Consonants followed by "h" are aspirated, whereas those without "h" are not. Thus, "c" as in "Caturmukha" has an unaspirated "ch" sound. The letter "ś" is pronounced as "sh" as in "shock," and "ṣ" has a milder "sh" sound. Consonants such as "ḍ" with a dot beneath them are palatals, and thus are pronounced with the tongue curled back touching the palate.

INVOCATION AND INTRODUCTION

OM SVASTI!
MAY JOY AND GOODNESS FLOURISH!

I offer heartfelt homage to the victorious prince of King Śuddhodana,
Whose form is like a radiant mound of purest gold spun from innumerable rays of light,
Graced by the major and minor marks of a fully enlightened being,
Indicating the fulfilment of immaculate power and other virtues.

I earnestly bow down to the lineage of holy *gurus,*
Who fulfil the desires of living beings and are skilled in spreading the Dharma,
And whose deeds of wisdom and compassion embody the essence of the actions of all the *buddhas,*
Serving the needs of oneself and others.

Praise be to "Six Ornaments", who adorned the sacred land of India,
Who could never be overcome by mental impurities
Due to their realization of the nature of apparent and ultimate reality,
The sages who elucidated the spiritual paths disclosed in the Sūtras and Tantras.

Homage to the *paṇḍits* and *siddhas* of Tibet,
King Songtsän Gampo, Khänchen Bodhisattva and Padmasambhava, etc.,
From whose innately pure minds of clear light arose the inexhaustible, ambrosial clouds of Dharma,
Which fulfil the hopes of the faithful.

Due to his successful practice of the tantric methods of Avalokiteśvara,
Kün-ga Nyingpo took birth out of compassion
To become the one guide of this world,
Who forever receives the homage of the gods and *siddhas.*

His sons Sönam Tsemo and Ḍhagpa Gyaltshän
Attained the thirteen stages of tantric practice,
Were endowed with the virtues of hundreds of *bodhisattvas*
And receive the homage of countless living beings.

Praise be to the Sakya Paṇḍit, who cooled the flame of mental impurities
With his complete wisdom and compassion of Mañjuśrī,
Who, with the five fields of knowledge brings to blossom the minds of perceptive beings
And enlightens all beings with the clarity of his discourses, philosophical disputations, and written works.

Homage to the great *lama* and king of Tibet, Chögyal Phagpa,
Who was an object of devotion of the great beings of Tibet and China,
And who applied himself both to explaining the Sūtras and Tantras
As well as to the governing of this great land.

Praise be to the Sakyapa lineage of *paṇḍits* and *siddhas,*
Yagdhön, Rongdhön, Kün-ga, Ghowo Rabjampa and Śākya Chogdän,
who stand out like jewels in the lineage of *gurus*
Following Mañjuśrī, Avalokiteśvara and Vajrapāṇi.

Especially during this era, as the flame of corruption is roaring madly
And the presence of the Buddha's Dharma is on the verge of disappearing,
May His Holiness Tenzin Gyatso and His Holiness Sakya Trizin whose compassion is like a wondrous medicine,
Be victorious until we have all attained full enlightenment!

Having paid homage to the *buddhas* and *bodhisattvas*
Who have revealed, interpreted and guarded
The precious teachings, which are a source of happiness and contentment,
I shall joyfully relate a few of their deeds.

Among the thousand *buddhas* of this blessed age, Buddha Śākyamuni is likened to a white lotus. He has revealed the ambrosia-like Dharma in countless ways in accordance with the varying capacities and levels of understanding of beings whose defilements are strong and who are enmeshed in corruption. I

shall explain the preservation, guarding and spreading of these teachings in three parts: I. A summary of the revelation and preservation of Dharma in India, II. An explanation of its advent to Tibet, and III. Concluding prayers for the preservation of the precious Dharma.



Sakya Paṇḍit Kün-ga Gyaltshän

A SUMMARY OF THE REVELATION AND PRESERVATION OF DHARMA IN INDIA

Among the many ways in which the Buddhist sages of the past have interpreted the Dharma, I shall present the immaculate tradition of the Sakyapa lineage.

Buddha Śākyamuni entered his mother's womb in the Fire Female-hare year and took birth in the year of the Earth Male-dragon. He passed from this world and entered *parinirvāṇa* in the Fire Female-pig year, after blessing the earth with his presence for eighty years. In Vārāṇasī he revealed the Four Noble Truths to his five good disciples, thus turning the first Wheel of Dharma. On Vulture's Peak and other places he turned the Wheel of Dharma concerning the *prajñāpāramitā*. On the summit of Mount Merū and on Śrīdhanyakaṭaka, etc., he revealed the Mahāyāna in general and especially the incomparable Mantrayāna. This is comprised of the four great collections of Tantras and the countless teachings related to them. His twelve principal wondrous deeds and his ocean-like virtues have sustained the joy of creatures abiding in the three realms of desire, form and non-form.

Due to a divine influence in the year of Buddha's *parinirvāṇa,* Ānanda, Upāli and Mahākāśyapa, three of the principal disciples of the Buddha, first collected the Master's teachings under the three categories of Sūtra, Abhidharma and Vinaya. This filled the gods with joy. Thereafter, the teachings were well guarded by Ānanda, Śaṇavāsin, Upagupta, Didika, and Kṛṣṇa, etc., who were the first holders of the teachings, and later by a succession of *paṇḍits* and *siddhas.* It is also thought that Maitreya, Mañjuśrī and Vajrapāṇi collected and expounded upon the Mahāyāna teachings before a gathering of nine hundred million *āryabodhisattvas.* There are also many traditions that assert that Vajrapāṇi collected and expounded upon the tantric path in Aṭakāvatti, etc. at the request of *bodhisattvas* and other spiritual beings. The first scriptural commentary was *The Great Treasure of Specific Explanations,* and from then on, the tradition of expounding upon the commentaries flourished. Thereafter, the Hīnayāna teachings spread widely due to the four masters Dharmatrāta, Vasumitra, Yangdhog and Buddhadeva and the innumerable disciples of each of these teachers.

The elder monk and *arhat* named Nanda was the first to hold the Mahāyāna. The great monks Mabhitarga, Bhigatarā, Ghatāja and many other *paṇḍits*

listened directly to the words of such great *bodhisattvas* as Maitreya and Mañjuśrī. Later in the monastic university of Nālandā, a succession of *paṇḍits* and *siddhas* including Thotsün, Dubjé, Dhejhé and Ghava spread the Mahāyāna. About three hundred years after Buddha's *parinirvāṇa,* the Mahābrāhmaṇa Saraha appeared. Following him, Ārya Nāgārjuna, Āryadeva, Buddhapālita, Candrakīrti, Śāntideva and other *paṇḍits* and *siddhas* spread the Mādhyamika system. The venerable Asaṅga made "The Five Dharmas of Maitreya" widely known, and Vasubandhu, his four disciples who surpassed him, and others did much to spread the Dharma.

Thus, the *pāramitā* teachings flourished and spread due to the oral teaching, debating and written works of a succession of *paṇḍits* and *siddhas* including "The Six Ornaments of India", namely Nāgārjuna, Asaṅga, Āryadeva, Vasubandhu, Diṅnāga and Dharmakīrti, and "The Two Supreme Ones" –Guṇaprabha and Śākyaprabha–and many others.

The tantric teachings were preserved in the following way. It was primarily Saraha and his disciple Nāgārjuna who collected the tantric teachings, and they also elucidated the Tantras. The Mahāsiddha Virūpa gave us the spiritual path of Hevajra, and the Mahāsiddhas Lūhipāda, Kṛṣnacārin and Ghaṇṭapāda are well-known for giving the spiritual methods concerning Cakraśaṃvara. The Tantras were also gradually elucidated by such *paṇḍits* and *siddhas* as Śākyamitra, Buddhagupta, Kün-ga Nyingpo, Aśva, Ḍomvīpāda and Kukuripa. Furthermore, the incomparable Atīśa, the Kashmiri Mahapaṇḍit Śākyaśrī and other sages as numberless as the stars in the sky devoted themselves to elucidating the great teachings in the Sūtras and Tantras throughout India and Tibet. For the faithful, it makes one tremble to reflect upon their great kindness.

The preceding is the manner in which the Dharma was revealed and preserved in India. It would be difficult to describe the individual cases in which the precious teachings were preserved, guarded and spread in Tibet. Though there is the need to relate these, as this information is found in many texts of the various traditions in Tibet and is thus generally known, there is no need for the subject to be dealt with here. It is necessary, however, to describe how the Dharma reached Tibet, so I shall discuss this very briefly.

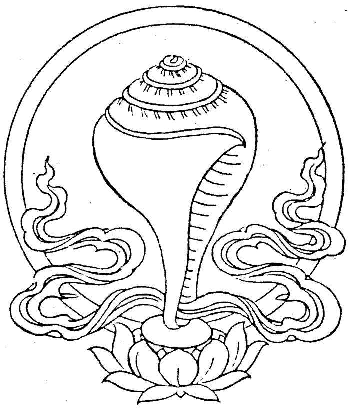
THE ADVENT OF DHARMA TO TIBET

The first king of Tibet was Nyaṭhi Tsänpo. During the period of rulership of the first twenty-six kings, the entire territory of Tibet was under the influence of the Bhön religion and was thus shrouded from the light of the Buddhadharma. The sacred Dharma found its first foothold in Tibet during the reign of King Thori Nyentsän. Then after the reign of five successive kings, as it had been prophesied, Avalokiteśvara appeared in the noble form of the Dharma-king Songtsän Gampo. His reign over Tibet began at the age of thirteen, and he erected innumerable temples and monasteries throughout the land, including the main temple in Lhasa called Rasa Ṭhülkhang. During his reign, countless figures of Buddha, Buddhist scriptures and *stūpas* appeared, the venerable Thumi developed a Tibetan script on the basis of the Sanskrit alphabet, and the discipline of the ten wholesome acts was given to the Tibetan public.

King Ṭhisong Deutsän, who was actually an emanation of Mañjuśrī, appeared after the reign of five successive kings. During his reign, Khänchen Bodhisattva and Padmasambhava came to Tibet, and the miraculous monastery of Samyä was established. Many translators and *paṇḍits* were invited there. At this monastery in the building called Namdhag Ṭhimkhangling, the *pratimokṣa* monastic vows were given and the Vinaya teachings, which are the root of Dharma, were explained. In the building Gadän Semkyéling the *bodhisattva* vows were given and the essence of the Dharma, the Pāramitāyāna, was revealed. The tantric vows were given and the innermost essence of the Dharma, the system of Tantra, was elucidated in the building Düdül Ngagpaling. Thus the explanation and practice of the Sūtras and Tantras flourished widely. Thereafter, the great King Ṭhiral and other kings, ministers and *bodhisattvas* successively served the Dharma. The kindness of the divine *lotsāvas* and *paṇḍits* of India and Tibet is well-known, for it is due to them that the explanation and practice of the Vinaya, Sūtras, Abhidharma and the four Tantras spread throughout Tibet.

Thereafter, various spiritual traditions in Tibet such as the Kadampa and Dsogchenpa arose, each holding to its own interpretation of the teachings. Differing in their manner of teaching were the Sakyapa, Ḍikhungpa, Jhonangpa, Gelugpa, etc. Those differing primarily in location were the Karmapa, Bhulugpa, etc., and others were classified in accordance with their differing spiritual

leaders. The difference between the many spiritual traditions lay in their methods of practice, but it does not appear that their views differed from those of the Indian Buddhists. The most famous of these traditions are the Nyingmapa, Kagyüpa, Gelugpa and Sakyapa. There are many texts dealing with the manner in which the teachings of these first three traditions were preserved and spread, and I believe these are based on fact. Their teachings on the basis, path and fruits of spiritual practice are truly wonderful and are backed by sound logic and scriptural sources. But as these are to be found in their own texts, there is no need to speak of them here.



PROPHECIES CONCERNING THE LAND AND LAMAS OF SAKYA

The Sakyapa Lama Jamyang Sönam wrote:

This southern world of Jambudvīpa is the
  best of the four regions.
Its center is Buddh Gaya in India.
One hundred yojanas to the north of there
Is the Buddh Gaya of the snowy land of Tibet,
And this is called the great land of Sakya.

This region in western Tibet is also called Töḍhampa, and it is the original location of the Sakyapa tradition.

Seeing that the Buddh Gaya of Tibet – the land of Sakya – would be a supremely holy place for sentient beings, the master from Uḍyāna, Padmasambhava, built *stūpas* like sacred daggers in each of the four corners of the land. These are known as the "Four Immutable Spikes of Sakya" and were later filled with religious objects and *mantras* by the great tantric master Ngagwang Kün-ga Rinchen. Due to his special blessing, these *stūpas* remain standing to this day.

During the reign of King Thisong Deutsän, in accordance with a prophecy made by a *ḍākinī,* the healer Yuthog Yöntän Gönpo, who was an emanation of the *buddha* known as the Sovereign Healer, and the Siddha Yöntän Palzangpo, who was an emanation of Mañjuśrī, met in the Sakya region of Dhäntön. There in the beautiful surrounding woods they had a vision of *bodhisattvas, paṇḍits* and *siddhas* discussing the Dharma. Yöntän Palzangpo turned to the healer and made the prophecy that in the future a monastery with people of contrasting ancestries would be built there.

Another prophecy came about in the following way. Due to the compassion of the two holy Kings Yeshé Wö and Jhangchub Wö, the great master and teacher Atīśa was invited from India and lived in the region of Ngari Tö for several years. After some time, he was invited by the master Ḍomtönpa and others to come to central Tibet, and on the way, he came to the top of a pass called Ḍong Ngola (still known by this name today). There he saw two female

yaks grazing and lowing on the side of the Sakya mountain called Pönpo Ri, and he pointed this out to his followers. They asked what significance this had, and he replied that this was an omen that in the future two forms of Mahākāla would work for the cause of Dharma there. This was a prophecy of the actions of the two present-day Dharma protectors of the Sakyapa tradition, Pañjaranātha and Caturmukha. Then Atīśa went up on Chagtshal Gang (Prostration Hill) and dismounted from his horse, saying that he was going to prepare an offering. After he made prostrations and extensive offerings in the direction of the white earth (of Sakya), his followers asked him why he had done so. He replied, "Don't you see? I made prostrations and offerings to the seven letters 'dhiḥ', to the one letter 'hriḥ' and to the one letter 'hūng' on that white land over there." Of what is that an omen?" they asked. "This is a sign that in the future, one emanation of Avalokiteśvara, seven emanations of Mañjuśrı and one emanation of Vajrapāṇi will come to this place, and that from that time forward, emanations of these three enlightened beings will come in an unbroken stream and work for the sake of living creatures." He thus laid bare a hidden truth in the form of a prophecy.

At one time, the great and fearless Siddha Virūpa, who was a direct disciple of the Wisdom Ḍākinī Vajranairātmā and attained the sixth *bodhisattva* level of insight, sat in the meditational posture and made his body cover the land between two mountains in Sakya named Mönḍhog and Balḍhog (there being a distance of about one kilometer between the two). He then proclaimed, "I am the ruler in this place!" On one occasion, he taught Kün-ga Nyingpo, who was an emanation of Avalokiteśvara, the very secret "Four Profound Dharmas" and the oral teachings on the "Seventy-two Tantras".

In Gyalwang Padmaraka's *Prophecies of the Oral Lineage of the Ḍākinīs of the Clear Vastness* it states:

> The Sakya Lotsāva Kün-ga Nyingpo,
> Sönam Tsemo and Ḍhagpa Gyaltshän,
> Emanations of the three fully enlightened
> beings (Avalokiteśvara, Mañjuśrī and
> Vajrapāṇi),
> Will appear in Tsang (western Tibet).

also:

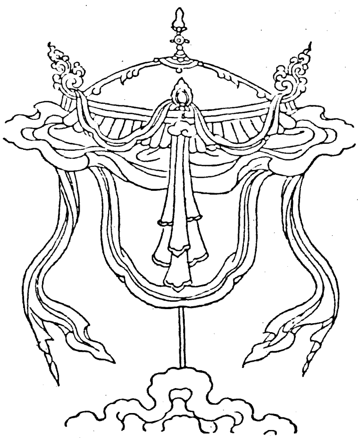
> When he who bears the two exalted names of
> Sakya Lotsāva and Küng-ga (Nyingpo) appears,

He will increase the happiness of the beings
living in Tibet.
He is an emanation of Mañjuśrī
And will comprehend the fifty teachings of
the Buddha.

From the text *Vārāhī's Profound Explanation of the Pure Hidden Teachings:*

The true Mañjuśrī will take the form of a great
paṇḍit
Learned in the five major fields of knowledge
(healing, linguistics, Dharma, logic and
religious art),
Kün-ga Gyaltshän, who will appear in the region
of Sakya.

These are only a few of the many prophecies concerning the land and *lamas* of Sakya.



THE ORIGIN OF THE SAKYAPA GURU LINEAGE AND THE BUDDH GAYA OF TIBET

The precious and bountiful Sakyapa *guru* lineage originated in the following way. Three deities of the sky came from the Clear Light divine abode in the realm of form, and the second of these took birth in an incomparably pure divine race. The greatest of these three deities was named Ciring, the second Yuring, and the least was named Yusé. Their abode was a high and pure land called Ngari Tö (in western Tibet), though some accounts say that they went to the region of Sheltsha Gyalmö Ghang. In either case, the sky deity Yuring lived with a girl from the land of Mu, and they produced seven children, six of whom went with their father to the abode of the gods. The seventh, who was the youngest, was named Masang Cijé, and he along with Pawo Tag, Son of Thogcam Wurmo, and Tagpo Wö, Son of Lucam Ḍhima, are said to have remained in the sky. They, as well as Yapang Kyé, Son of Mönsang Tshomo Gyal, were of the lineage of the deities of clear light. Yapang Kyé took as his wife Yathug Silima, the daughter of a savage, and she bore a son by the name of Khönbhar Kyé, for he was born amidst strife (Khön). His descendants are known as the Khön lineage. His son named Khön Pawoché was a minister of the Tibetan King Ṭhisong Deutsän. Khön Luyi Wangpo Sung, the third of his four sons, is well-known for being among the seven ancient ordained translators.[1] Dorjé Rinchen, Son of Tshedsin, who was the fourth son of Khön Pawoché, and Luyi Wangpo Sung paid homage to the great master Padmasambhava and became famous for their knowledge of the teachings of the Nyingmapa tradition and their high spiritual attainment.

Then during the ten generations of this lineage until the time of Khönrog Sherab Tshülṭhim, the two glorious beings Yangdhag Phurpa and Vajrakīla were the two most important meditational deities used in tantric practice. The *lamas* in this lineage were all able to drive sacred daggers into stone, fly in the sky on a drum and cause the gods Aparājitā, Mārajit and the twelve powerful deities named Tänma to be protectors and servants of the Dharma. The younger brother of Sherab Tshülṭhim, known as Könchog Gyalpo, was the head of the later development of Tantra. The master Padmasambhava wrote:

> An emanation of the Indian Virūpa
> (Named) Ḍogmi Lotsāva will appear.

As prophesied, the great Vajradhara Ḍogmi Lotsāva came during the era of disputes and paid homage to many *paṇḍits* and *siddhas*. He received many teachings on the new tantric scriptures and spread the Dharma, but this will be discussed at a later point.

The manner in which the Buddh Gaya of Tibet, the glorious Sakya, was established is as follows. Due to the different accounts in the Sūtras and Tantras, the sages of the past have held to many varying interpretations. However, I shall discuss the five-thousand year period as it is interpreted in *Damṣaṭenna's One Hundred Thousand Treatise*, Vasubandhu's *The Conquering of Harm* and the works of the master Mañjuśrīkīrti, for this is held to be correct by most *paṇḍits*. There are likewise many different ways to calculate the year of Buddha's birth. *The Treatise of the Venerable Sakyapa Tradition* states:

> Two thousand (years) after Yudhiṣṭira (the eldest
> of the Pāṇḍava brothers) and
> Eight hundred (years) after Rāma.

Thus, around that time, the Enlightened One, the King of the Śākyas, was born in the Earth Male-dragon year and passed away at the age of eighty in the Fire Pig year. The text *Blaze of Reasoning* says that Rāma appeared 137 years after that time.

The ten five-hundred year periods following the Buddha's *parinirvāṇa* are described as follows. During the first period, many would become *arhats*, or become perfected beings; during the second, there would be many who would never again take birth in this world; and during the third, many beings would enter the stream of Dharma. These three periods are called the Era of Divine Wisdom. During the next three periods collectively called the Era of Attainment, first understanding, then concentration and finally moral conduct would be the principal subjects taught. During the next three periods, first Abhidharma, then the Sūtras and finally the Vinaya would be frequently taught, thus they are called the Era of Scripture. During the tenth and final five-hundred year period, only the external symbols of monkhood but no true spiritual practice would remain, so it is known as the Era of Mere Symbols.

Sakya, the Buddh Gaya of Tibet, was established by Khön Könchog Gyalpo 256 years after the beginning of the Abhidharma period, or the year 1093 A.D. Lhasa is taken to be the centre of Tibet, for it is the abode of the two

images Akṣobhya and Buddha Śākyamuni, who are the two matchless objects of devotion in this world. The land of Tibet is divided into three parts: 1). Tö to the west of Lhasa, 2). Mä to the east of Lhasa and 3). Wütsang, the central region surrounding Lhasa. In this last area in the region of Tsang is a place called Tödhampa, regarding which the Paṇḍit Tagtshang Lotsāva wrote:

> The height of the descriptions of the (divine realms
> of) Gegyä and Gecu, etc.
> Are like the glorious (land) filled with (virtues,
> called) Sakya.

Lama Nyammé describes this land as follows:

> In the vajra-like Buddh Gaya (of Tibet) ... the eastern mountain reaches high like the crest of a bird; in the south flows a river from (a mountain shaped like) a great lion's mouth; the western mountain is shaped like a peacock's face; and to the north lies a great mountain shaped like the face of a lion with the rest of the lion's form stretching across the land of Sakya. Thus, this supreme abode of the enlightened beings is known as the Heart of Enlightenment.

At the navel of the above-mentioned lion form was built the first temple in Sakya, named Gorum Zimci Karpo, in the year 1073 A.D. From this time forward, the spiritual and ancestral lineage of Sakya Khön became well-known.

THE INDIAN ORIGIN OF THE SAKYAPA ORAL TRADITION

In accordance with a prophecy by Lord Atīśa, the supreme Ārya Avalokiteśvara manifested himself as the great Sakyapa Kün-ga Nyingpo, son of Könchog Gyalpo. This great *lama* became the crown jewel of all the tantric masters of Tibet and received the essential teachings of the Lord of Yogins, Virūpa, and many teachings on the Sūtras and Tantras along with the accompanying oral transmissions from his father, the Lama Khön Gyichuwa and Ṣangtön Chöbar.

The Yogin Virūpa appeared 1,020 years after the *parinirvāṇa* of Lord Buddha. Nāgārjuna was born four hundred years after the Buddha passed away and lived for six hundred years. Āryadeva was his disciple, and it states in *The Written Tantra of the Advised Pacification* that the Yogin Virūpa was Āryadeva's disciple. Nine hundred years after Buddha's *parinirvāṇa,* Asaṅga was born and lived for a period of 150 years. *The Written Tantra on the Ten States in the Group of Sūtras* states that Virūpa was also his disciple. *The Tantra of the Discourse on the Mother Planet* declares that the Indian Paṇḍit Śāntarakṣīta was a disciple of Virūpa. Either 1,600 or 1,501 years after Buddha's *parinirvāṇa,* Śantarakṣīta was invited to Tibet by King Ṭhisong Deutsän, and this happened to be at a time when the Dharma was widely spreading in Tibet. This is recounted in the Sūtra called *The Sunlight That Increases the Revelation.*

The mighty Yogin Virūpa, also known by his religious name, Paldän Chökyong, was born as the son of the king Zahor Gyalpo, but he abandoned the kingship like a wad of spittle and became a monk at the monastic university of Nālandā under the Abbot Vijayadeva. He studied and reflected upon the Tantras and became a great *paṇḍit* of the Yogacaryā school of philosophy. He received the empowerment and oral teachings of Cakraśaṃvara from the abbot, and later he himself became the abbot of Nālandā. During the daytime, he devoted himself to the tasks of the Saṅgha, namely giving discourses, joining in philosophical disputations, and writing, and during the night he followed the spiritual practices of Cakraśaṃvara. After holding single-pointedly to Cakraśaṃvara as his meditational deity, one night he dreamed of a river flowing uphill, the sun and moon falling to earth, a mountain crumbling apart, etc. Losing heart, he decided to forsake the meditation involving this meditational

deity and carry out solely the tasks of the Saṅgha; and he consequently threw his rosary into a urinal. That night the Ḍākinī Vajranairātmā came to him in the form of a blue woman and said, "Precious son, cease this improper behaviour. Fetch your rosary, wash it with perfume and continue your practice correctly. I am the deity with whom you have a karmic relationship, and I shall guide you." The master acted accordingly, and on the night of the twenty-third day of the fourth month, this wisdom *ḍākinī* came in the form of fifteen goddesses who fully anointed him with the four empowerments in the Hevajra-maṇḍala. And the stream of empowerment did not decline. He attained the realizations of the first spiritual level of the *bodhisattvas,* and then until the twenty-ninth of that month, he attained a further level until he became a great *bodhisattva* of the sixth level. Still the stream of this blessing did not decline. He then understood that the omens he had experienced were signs of the "heat" stage of the Path of Preparation. Knowing how to transform faults into virtues and obstacles into spiritual attainment, he continued his practice as he had been instructed. After some time, there arose in him a special certainty that he had attained the level of insight equal to that of a fully enlightened being, and with contentment born of reverence he gave the oral transmissions and scriptural teachings on the four Tantras[2] to his own disciples.

Although the master Virūpa had countless disciples, among the five hundred *yogins* from the south, one by the name of Kṛṣṇacārin followed him and attained *siddhis,* as did another who was a leather worker named Ḍombhi Heruka. Thus, he had two disciples who attained *siddhis.* To Kṛṣṇacārin Virūpa gave an extremely concise explanation of the Tantras and a very extensive practice of the *guru's* oral transmission. This teaching was passed on from Kṛṣṇacārin to Ḍāmarupa, who gave it to Avadhutipa, who gave it in turn to Gayadhara. To Ḍombhi Heruka Virūpa gave a very extensive explanation of the Tantras and a very concise practice of the *guru's* oral transmission. He passed this teaching on to Ngotshar Dorjé, after whom it came down through the lineage of Vānaprastha, Garbharipā, Jayaśrī, Durjayacandra and Bhikṣu Vīravajra.

THE ORAL TRADITION OF *THE PATH AND ITS FRUITS* COMES TO TIBET

The first time the Indian Paṇḍit Gayadhara came to Tibet, he met Ḍogmi Lotsāva. Seeing that there was a correct *guru*-disciple relationship, he gave the venerable Ḍogmi the complete oral teaching on *The Path and Its Fruits.* The second time he came to Tibet, he was invited by Gö Lotsāva, to whom he gave many teachings including the explanation of the three Hevajratantras. Ghyijho Dawä Wözer invited him to Tibet for his third and last visit, and Gayadhara gave him much instruction on *The Path and Its Fruits,* etc.

The venerable Ḍogmi Śākya Yeshé and Taglo Ṣönnu Tsönḍü received their monastic vows from Gya Śākya Ṣönnu, who was a direct disciple of Lotön Dorjé Wangchug, and Sé Yeshé Tsönḍü. They were then sent to study in India. Their *gurus* instructed them to study the Vinaya, as it is the root of the Dharma, the Pāramitāyāna, as it is the essence of the Dharma, and the Tantrayāna, as it is the innermost essence of the Dharma. Further, they were told to study linguistics and logic, etc. on the side. These instructions they held firmly in mind. They both went to India, and the venerable Ḍogmi spent twelve years there, during which time he received countless teachings and empowerments from the six *paṇḍits* of Nālandā, namely Ratnākaraśānti, Ācārya Prajñāsambhava, Indrakīrti, the Brāhmaṇa Ratnavajra, Nāropa and Danaśrīminda. He also received much instruction including an explanation of the three Hevajratantras and the Hevajra empowerment from Bhikṣu Vīravajra. Thus he became a great translator. After returning to Tibet, he met Gayadhara during the latter's first visit there.[3] On that occasion, he made an offering of five hundred gold coins and other gifts to Gayadhara and listened to discourses on the Tantras and the commentaries of the Hevajratantra, including the treatise called *The Power of the Tradition.* He also met him on his second visit to Tibet and made an offering of just seventy gold coins. Although Ḍogmi Lotsāva had innumerable disciples, eighteen of them were especially outstanding. Seven of these attained *siddhis,* seven gained complete knowledge of the scriptures, and four received the complete oral transmission of the *guru* lineage. The precious oral transmission that we have today comes from Lama Setön, who was one of these latter four. Among his disciples, Ṣangtön received the best teaching on *The*

Path and Its Fruits, Ṣawa Camsing received a middling teaching, and Segom Jhangyé received the least instruction.

The following is the manner in which the great Lama Kün-ga Nyingpo (1092-1158 A.D.) received the early, recent and very recent lineages of the oral tradition.

In the blessed place of Sagthangdhing, the venerable Kün-ga Nyingpo made bountiful offerings to the Lord of Siddhas Chöbar[4] and during a period of four years, received the "Nine Lamkor" teachings on the path of Dharma and its fruits, an explanation of the three Hevajratantras, the Guhyasamājatantra, and the complete teachings on Mahāmāya, Heruka and others. The "Nine Lamkor" are the following:

1). The master Virūpa's treatise *The Path and Its Fruits,* written on the basis of all the Sūtras and Tantras in general and specifically the three Hevajratantras
2). *The Nine Profound Methods of the Stage of Development* and *The Flame Point of the Stage of Completion,* composed by the Ācārya Saroruhavajra on the basis of the Hevajratantra called *The Fundamental Tantra of the Two Examinations*[5]
3). Ācārya Nāgārjuna's *Treatise on the Fully Awakening Mind,* written on the basis of the Guhyasamājatantra
4). Ācārya Ḍombhi Heruka's *Spontaneous Birth and Attainment,* composed on the basis of *The Two Examinations Tantra*
5). *The Complete Path of the Great Seal,* written by Indrabodhi on the basis of *The Tantra of the Wisdom-essence*
6). Ācārya Togtsewa's *Beyond Thought,* composed on the basis of *The Kiss Tantra*
7). Ācārya Kṛṣṇacārin's *Olapati,* written on the basis of the female Cakraśaṃvaratantra
8) *The Great Seal,* composed by Ācārya Vāgīśvarakīrti on the basis of *The Two Examinations Tantra*
9). Ācārya Nagpo Utsitva Chiwa Mepa's *The Crooked and the Straight,* written on the basis of all the female Tantras

At the time of giving these teachings, the Lord of Siddhas Chöbar abided in a many-faceted meditation and manifested his body in the meditative posture

such that it covered the entire area of Sagthangdhing. Then manifesting his speech, he prophesied:

> For a period of eighteen years, you must not even mention the name of these teachings, let alone reveal them to anyone. If you reveal them or write them down after this period, you shall be their preserver. In general, if you devote yourself primarily to spiritual practice, you shall attain the siddhi of mahāmūdra (full enlightenment) in this life. If you devote yourself primarily to explaining the Dharma to others, this will be of benefit to countless disciples. In particular, you shall have three disciples who attain siddhis, seven who attain the "Endurance" stage of the Path of Preparation, and eighty who attain the insights of the first bodhisattva level.

The venerable Kün-ga Nyingpo thorougly revised his knowledge of the spiritual path every month and reflected upon the root text seven times a day. He also practised the teachings by meditating for four sessions each day. He thus hid the teachings very carefully and at the proper time revealed them to a select group of disciples.[6] The primary texts that he wrote on the subject of Tantra are the following:

- *The Clear Meaning of the Oral Transmission: A Commentary on the Glorious "Hevajra Fundamental Tantra of the Two Examinations"*
- *A Commentary on the Glorious "Hevajra Fundamental Tantra of the Two Examinations"*
- *A Full Explanation of the Glorious "Perfectly Joining Subsequent Tantra"*
- *A Treatise on the Seven Conceptualizations Concerning Bhairava*
- *The Pearl Necklace Treatise on the Glorious "Cakraśaṃvara Fundamental Tantra"*
- *A Commentary on the Chapters of the "Śaṃvara Fundamental Tantra"*
- *A Summary of the "Śaṃvara Fundamental Tantra"*
- *A Commentary on the "Śaṃvara Fundamental Tantra"*

The venerable Ḍhagpa Gyaltshän praised his *guru*, Kün-ga Nyingpo, with the following lines:

From the ocean of divine wisdom
He (attained the) highest (understanding) of the four Tantras.
Kün-ga Nyingpo, whose flame of insight into the essence (of Dharma)
Appears supreme like a king, like a great mountain,
To you, the great lama who grasps the four Tantras, I bow!

In the Sakya residence called Laḍhang Nyingpa over a period of one month, the Lord of Yogins Virūpa gave the venerable Kün-ga Nyingpo such teachings as "The Four Profound Dharmas" and the seventy-two groups of Anuttarayoga-tantras. However, Kün-ga Nyingpo was later violently ill for one month, as a result of which he forgot the oral transmission that he had been given. Being disheartened, he made earnest prayers to his primary *guru* and consequently regained his memory of most of the teaching. Due to his offering concentrated prayers once again, the venerable Virūpa came to him in a dream and taught him so that he remembered all that he had learned. And yet again he prayed, and this time his *lama* actually came to him and gave him the oral transmission as before. Jetsün Ḍhagpa Gyaltshän writes of Kün-ga Nyingpo:

He has the eye of understanding the Anuttaratantras
That sees them as clearly as a flame held in the hand.
The light (of his knowledge) enlightens all, and
(his teachings) are like a well flowing forth.
Those who are perceptive and realize this speak of
it (to others).

The very recent lineage is a combination of the above two oral transmissions received by Kün-ga Nyingpo. It was first passed on in the following way. At Nyemo Rutsham the master Kün-ga Nyingpo manifested the eight principal *bodhisattvas* surrounding him, to his right Buddha Śākyamuni surrounded by his *śrāvaka* disciples, and to his left Hevajra surrounded by eight goddesses. He then asked, "If you wish to take vows of individual liberation, from whom do you take them? If you seek tantric empowerment, whom do you ask?" His disciple Ḍhagpa Gyaltshän replied, "All of these I should ask of you, the great

lama." All of the manifestations then merged into Kün-ga Nyingpo, and he said, "Spiritual son, this is good. All of the oral teachings that have been revealed to you are synthesized in this," and he gave him a soft white stone in the shape of an eight-petalled lotus with four letters inscribed on it. He then spoke the following words, which describe the entire spiritual path along with its fruits:

> First make nature (i.e. the nature of apparent and ultimate reality) your foundation, and secondly practise meditation involving the breath and flows of energy in the body. Develop an excellent tummo heat; cause the bodhicitta to enter the central energy channel like a stream; gain control of your body, speech and mind and the elements; and gain the five divine wisdoms.

Thus the very recent lineage was given by Kün-ga Nyingpo to his disciple Ḍhagpa Gyaltshän.

It happened that just eighteen years after the master Chöbar gave Kün-ga Nyingpo the oral transmission, a disciple from eastern Tibet named Asang requested the teachings on *The Path and Its Fruits.* Thus, Kün-ga Nyingpo first gave the complete oral teachings to him, and he wrote them down in a treatise called *The Asang Scriptural Explanation.* Various disciples who requested these teachings eventually wrote eleven commentaries on them. As prophesied, three of Kün-ga Nyingpo's disciples attained *siddhis,* seven attained the "Endurance" stage of the Path of Preparation, and eighty attained the first *bodhisattva* level. The chief disciples to receive the precious oral transmission were Kün-ga Nyingpo's sons, Sönam Tsemo and Ḍhagpa Gyaltshän, the latter being the holder of the teachings. Among Jetsün Ḍhagpa Gyaltshän's countless disciples were four who were outstanding, and among these was the incomparable Sakya Paṇḍit, Kün-ga Gyaltshän. The Sakya Paṇḍit also had a great number of disciples in India and Tibet. The one known as the crown jewel of all *paṇḍits* and *siddhas* was Tshoggom Kün-ga Pal, and the master of the explanation and practice of the oral teachings was named Phagpa. The lineage existing today comes down primarily from the latter disciple. Realization on this spiritual path is gained through insight into the teachings of the Tantras, and by means of the meditational practices taught in the oral tradition.

THE TRANSMISSION OF THE TEACHINGS OF CAKRAŚAṂVARA AND OTHERS

In India the Bodhisattva Vajrapāṇi composed a commentary on the *Cakraśaṃvara Fundamental Tantra* named *Commentary on the Eulogy,* in which he explained all the profound subjects of the Anuttarayogatantras in accordance with the Kālacakra teachings. There are also commentaries on the same Tantra written by King Indrabodhi, Ācārya Kargya Dawa and Ācārya Kongkana Gyalwa Zangpo. An explanation of these was written by Kaldän Ḍhagpa, and a text containing the substance of all the above commentaries was written by Tathāgata Rakṣita. All of these teachings came to Jetsün Kün-ga Nyingpo from the lineage of the great translator Rinchen Zangpo. During the period of the early flourishing of Dharma in Tibet, there were manuscripts translated into Tibetan on the meditational deity Sanggyä Nyamjor, but on no other form of Cakraśaṃvara. During the later spread of Dharma, the great translator Rinchen Zangpo travelled to Kashmir and received teachings from the Paṇḍit Śardha on Ācārya Kongka's commentary on the *Cakraśaṃvara Fundamental Tantra.* He then translated the fundamental Tantra and its three commentaries and caused these teachings to flourish. Even before the early Sakyapa *lamas* received these tantric teachings, they looked to them with great faith.

In India the Mahāsiddha Hipa wrote a treatise called *The Glorious Sādhana of Clear Realization* dealing with the practice of the two stages of tantric meditation and based upon *The Entire Conduct of Vajrayoginī* and the oral teachings of his own *guru.* Thereafter the Ācarya Ghaṇṭapāda wrote the treatises *Body Maṇḍala, Sādhana of the Supreme Maṇḍala* and *The Five Stages of the Stage of Completion* on the basis of the six main treatises on Cakraśaṃvara. Then the Mahāsiddha Kṛṣṇacārin wrote six works on the two tantric stages and other texts including *Maṇḍala Ceremony* on the basis of *The Little Cakraśaṃvara Fundamental Tantra, Clear Arising of the Heruka Explanatory Tantra* and the oral transmissions of Vajradakinī and his own *guru.*

In Tibet the Lama Phamthingpa[7], who was a disciple of Jetsün Nāropa, passed on the oral teachings to two of his four relatives named Lokkya Sherab Tseg and Mahālotsāva. A great number of oral teachings on the Anuttaratantras and related subjects came down to the great holder of the Dharma Kün-ga Nyingpo from the lineage of Mahālotsāva. The greatest of these teachings were

the well-known "Thirteen Golden Dharmas." These involve the three *ḍākinī* practices of Nāro Ḍākinī, Medri Ḍākinī[8] and Indra Ḍākinī, the common and exclusive (to the Sakyapa tradition) permissions to practise and the oral teachings of the three great red deities – Rigjhema, Gaṇapati and Kāmarāja – and the three small red deities – Garbhasuvarṇasūtraśrī, Hinudevī and Vasudhārā – as well as the deities Prāṇasādhana, Siṃhanāda and Śabalagaruḍa. Also included are the teachings of Amaravajradevī, Siṃhavaktrā and White Amitāyus.

Kün-ga Nyingpo also received teachings on Yogatantra[9] and the Dharma Protector Mahākāla from the lineage of the translator Rinchen Zangpo. He became the holder of four great oral transmissions coming down from the lineage of Lama Bhari Lotsāva, Lama Ṣang Gönpawa, Lama Mahālotsāva and the Kashmiri Mahāpaṇḍit Śākyaśrī[10]. From the great Bhari Lotsāva he received instruction on all the Dharma including the oral teachings on the Sūtras and Tantras as well as the set of practices called "The Hundred Sādhanas." In particular, he received much instruction on the meditational deities Mañjuśrī, Akṣobhya, White Tāra, Kāmarāja, etc.

At the age of twelve while meditating on Mañjuśrī (with the *mantra* "Arapatsana") in a cave in Sakya (later known as the Mañjuśrī Cave), he met with interferences sometimes in the form of a man made of conchshell and at other times in the form of a great lion. Upon relating this to his *lama*, he was told that the harmful spirit Puṇḍarīka wanted to obstruct his practice and that he could dispel these interferences by meditating on Akṣobhya. He then received the appropriate teachings, permission to practise and the method for blessing water with the power to protect. By putting these into practice, the obstacles disappeared. Lord Mañjuśrī then appeared to him, his body the colour of pure gold, one hand showing the *mūdra* of turning the Wheel of Dharma, while sitting in the lotus posture on a precious throne. To Mañjuśrī's sides appeared his companions, the golden coloured Bodhisattvas Akṣayamati and Pratibhānakūta. Lord Mañjuśrī spoke to him, saying:

> Spiritual son,
> If one clings to this life, one is not a follower of Dharma.
> If one clings to the wheel of rebirth, one does not have
> the aspiration for liberation.
> If one clings to one's own well-being, one does not have the
> enlightened attitude.

If there is grasping (to the independent self-existence
of any phenomenon), one does not have the (realistic) view.

Jetsün Kün-ga Nyingpo thus received the teachings known as "The Parting from the Four States of Clinging," which contains the essence of the Mahāyāna Dharma. The stream of this oral transmission still exists today. Thus this great *lama* wonderfully served the needs of countless disciples who were endowed with wisdom.

MAHĀKĀLA, GUARDIAN OF THE DHARMA

From the great translator Bhari Lotsāva, Jetsün Kün-ga Nyingpo received the permission to practise the meditation on Pañjaranātha (one form of Mahākāla) in the solitary masculine form of Ekavīra, along with teachings on Mahabrahmana's[11] treatise *The Vast Scripture Sādhana.* He then gained faultless understanding of these teachings, and they came to be known as the first oral transmission of Pañjaranātha.

In India there is a mountain called Malayā, the peak of which is formed of iron. Out of his great compassion, the Bodhisattva Vajrapāṇi spontaneously manifested himself there in the form of a stone image, later to be known as the Stone Mahākāla of the Sakyapas. Upon its manifestation, the gods rained down a shower of flowers on it, and the Indian *paṇḍits* applied colours to the image where the flowers had fallen. Even today one can see the impressions of these colours in the shapes of flowers. This blessed image was given to Kün-ga Nyingpo by Bhari Lotsāva.

The second oral transmission of Pañjaranātha occurred as follows. When the Indian Paṇḍit Gayadhara went to Tibet to explain the Dharma to Ḍogmi Lotsāva Śākya Shenyen, he gave him the oral transmission of Mahākāla. These very profound teachings include the permission to meditate on Pañjaranātha in the form of Ekavīra according to the tradition of *The Path and Its Fruits* by Virūpa. Jetsün Ḍhagpa Gyaltshän compiled the three practices dealt with in the above teachings in his text *The Meditational Practice Described As a Necklace.* Jetsün Kün-ga Nyingpo was also given the complete oral teachings on the four empowerments from the lineage of the great Ācārya Saroruhavajra, based upon Pañjaranātha with five deities, Pañjaranātha with eight deities and the Sindūrmaṇḍala. These teachings were given to Lama Setön by Ḍogmi Lotsāva, and he passed them on to Ṣangtön Chöbar, who taught them in their entirety to Jetsün Kün-ga Nyingpo. The oral transmission of Mahākāla known as "The Cintāmaṇi Realm Protector of the Sakyapas" was also passed on to Kün-ga Nyingpo through the lineage of Puhreng Lotsāva Ḍhagjor Sherab.

The third oral transmission of Pañjaranātha is the teaching that Jetsün Kün-ga Nyingpo received from Lotsāva Loḍhö Ḍhagpa[12]. This oral tradition combines the hidden teachings of the lineage coming down from Ācārya

Padmasambhava, the lineage of Śardhana and that of Cänchenpo, as well as the lineage of Ghyijang. Whereas the three preceding lineages have teachings only on the solitary masculine form of Pañjaranātha, this fourth lineage discusses the solitary masculine form, the solitary feminine form, the meditations involving both the *lama* and the meditational deity, and Pañjaranātha with a circle of other deities. With regard to the oral teachings of Pañjaranātha, the first three lineages discuss only the outer practice, whereas the fourth contains vast teachings on the inner, outer and secret practices. All four lineages remain unbroken to this day. Until the time of Jetsün Kün-ga Nyingpo, the permission to meditate on Pañjaranātha was given only in front of the Sebag image of Mahākāla[13], and it was only given to those who were brought to spiritual ripening by receiving the empowerment of Hevajra. This practice was given out of very great compassion, and though it is extremely dangerous, it contains the very essence of the entire Dharma. Besides these oral teachings, Lotsāva Lodhö Dhagpa gave Kün-ga Nyingpo physical representations of the body, speech and mind of Pañjaranātha.

The manner in which Mahākāla was invited to Tibet is as follows. The Tibetan king of Ngari Tö, Lha Lama Yeshé Wö, and Lhatsün Jhangchub Wö sent the translator Rinchen Zangpo to Kashmir with the instructions to study the Sūtras and Tantras in general and especially to invite the Dharma protector Mahākāla to Tibet. He then went to India and remained there for a long time studying and receiving teachings. On his way back to Tibet, he asked the Ācārya Śardha for permission to meditate on Mahākāla. The Ācārya replied that he should first go to the Mahākāla temple at the northern gate of Buddh Gaya and there recite with a deep, beautiful voice like that of a tigress the praise of Mahākāla called "Monstrous Form." Having done so, there appeared to him the form of Mahākāla (as we know of it today) as immense as the entire universe, and his mind entered a state of ecstatic *samādhi*. Mahākāla then gave him oral teachings and said, "I shall be a protector of Dharma in Tibet. Let us go there together." Thereafter, Ācārya Śardha gave him the requested permission along with the oral transmission, and Rinchen Zangpo and Mahākāla set off towards Tibet. When they were just one day's journey from Tibet, Mahākāla flew into the sky and came back. Then the translator thought, "Although the order of the king has been fulfilled, it has not been done properly, for I neglected to tell my lama of this order." He then returned to Śardha and told him what had happened. The *lama* replied, "This is an omen that the Dharma will spread

in Tibet. The Dharma protector also has disciples-to-be in Tibet. Due to the compassion of the āryas, there will be no difficulties due to interferences from other beings, so you should take the protector there by all means." As a representation of the *buddhas'* body, he gave him the Sebag Yeshé Gönpo image of Mahākāla; as a representation of the *buddhas'* speech, a black piece of clothing on which were printed many *mantras* of the *buddhas* and *bodhisattvas;* as a representation of the *buddhas'* mind, a nine-pointed *vajra* made of the finest iron; and as a representation of the activity and quality of the *buddhas*, he gave him the entire oral transmission on the practice of the four kinds of activities of enlightened beings (i.e. pacifying, expanding, powerful and ferocious actions). Then they travelled to Ngari Tö. Lotsāva Rinchen Zangpo gave this oral transmission to Ḍhagpa Tengpa Töntän Tsülṭhim, who passed it on to Mahālotsāva. Mahālotsāva gave the permission and oral transmission on the practice to Jetsün Kün-ga Nyingpo before the Sebag image of Mahākāla. As he gave him the permission, he also gave him the above representations of the *buddhas'* body, speech and mind. Then the Sebag image stood up, walked over to Kün-ga Nyingpo and took him by the hand. The *lama* said, "In general, it is important for all practisers of Dharma to devote themselves to a good Dharma protector. In particular, there are many auspicious signs that this protector, Pañjaranātha, will be of benefit to you and your lineage."

The earliest *guru* in the lineage of Mahākāla was the Brāhmaṇa Vararuci. The Buddha Vajradhara directly blessed his meditational deity – Mahākāla in the form of Sebag Nagpo Phurshé[26] – as he saw that this would greatly benefit the Dharma. In his old age, Brāhmaṇa Vararuci told his meditational deity, "Whatever tasks I have demanded of you you have fulfilled, but now as I am old, you are not needed. Now go to Sakya and obey the commands of Kün-ga Nyingpo and his lineage." And Mahākāla did so. From that time forward, Mahākāla obeyed the commands of the Sakyapas like a servant, but sometimes he displayed various types of violent behaviour. This was related to the *guru*, who replied, "Even in India there is no one to match the power of Mahākāla. However, in your meditation if you visualize either Vajrapāṇi or the meditational deity Bhūtaḍāmara by Mahākāla's right shoulder, this will have good results." The *lamas* did as advised, and this is why even today Bhūtaḍāmara is portrayed by the right shoulder of this Dharma protector in paintings and statues. Then the great Sakyapas brought the physical representations of Mahākāla from India to the Sakyapa temple called Gorum Zimci Karpo and made one of its small

rooms the temporary dwelling of the protector. When the thought occurred to Jetsün Kün-ga Nyingpo to build a new temple for the protector, Mahākāla told him, "There is no need to build a new temple. This is a suitable place. As I am the guardian of the northern gate of Buddh Gaya, I shall watch it from here. And in this place I shall suppress the enemies of Dharma, protect the Dharma and care for its preservation." Then the *lama* immediately composed the eulogy of Mahākāla entitled "The Great Service," in which he requested the protector to remain immutably in that very place. By the auspiciousness of this request for the service of Dharma, all the conditions occurred to cause the Sakyapa lineage to flourish and never decline for the duration of Buddha Śākyamuni's teachings.

Thus Jetsün Kün-ga Nyingpo received three oral transmissions of Mahākāla. During the lifetimes of the two brothers Sönam Tsemo and Ḍhagpa Gyaltshän, these teachings were preserved but no new oral transmissions were received. Thereafter during the time of the Sakya Paṇḍit, the Kashmiri Paṇḍit Śākyaśrī came to Tibet and taught him the meditational practices of Ekavīra, the solitary masculine form of Mahākāla, and of Mahākāla surrounded by the four *ḍākinīs* Nampar Tsigma, Marali, Gatshigma and Nagmo Chenmo. The oral teachings on these practices is known as "The Three Razors of Secret Practice." The *lamas* maintain that the famous painting of Mahākāla known as "The Drawn Protector of the Sakyapas" was painted by an Indian master with such precious materials as ambrosia that had been collected by the Ācārya Brāhmaṇa Vararuci, and that the Kashmiri Mahāpaṇḍit Śākyaśrī gave it to the early Sakyapa *lamas*.

OTHER GUARDIANS OF THE SAKYAPA TRADITION

There are many types of oral transmissions of the realm guardian Caturmukha coming down from the old, recent and very recent tantric traditions in Tibet. The chief *lama* to bring these teachings from India was the great Tibetan translator Nyän Lotsāva Dharmadhag. The lineage coming down from him was widely spread in this northern land by the lineage of Sakyapa *lamas*. Nyän Lotsāva was born in the Shabtö region of Tibet and was a descendant of the great spiritual master Palyang. He travelled to India and first became learned in linguistics and dialectics, then received much religious instruction from Guru Penṭapa Chenpo Ratnakīrti, Amoghavajra and other masters, thereby gaining a profound understanding of the five major fields of knowledge. As he was about to return to Tibet, he asked Penṭapa for the empowerment from the tradition of Guhyasamāja Jñānapāda, but the *guru* replied, "This I shall not do. In the forest on the southern mountain in Kharsapaṇi there is a *yoginī* named Kuśalin, who has attained the state of Guhyasamāja. Go there and ask her. As she has a karmic relation with you, she will give you the empowerment and oral transmission." He then went to the forest as the *guru* had directed and found inside a great tree four *yoginīs,* three of whom were taking turns going to the village to seek food, then returning to meditate. In order to determine if any of them was the *yoginī* he was seeking, he said to the three *yoginīs,* "If you are yoginīs, show me a power." One of them then split open her chest and revealed the Guhyasamājamaṇḍala within. Nyän Lotsāva was then certain that she was the Yoginī Kuśalin, and after making prostrations and offering a *maṇḍala,* he requested the Guhyasamāja empowerment. She asked, "Who made this prophecy to you?" "Penṭapa made the prophecy to me," he replied. She then told him, "As I have not received the permission of Mañjuvajra, wait for one year if you have time, and I shall give you the empowerment then." He replied that he would do so, and she continued, "Well, since you are worried about being harmed by savages, harmful spirits, poisonous snakes and so forth, go over to that village and stay with a dark-complexioned brāhmaṇa there who carries a horn made from a human thighbone. Eat and drink whatever he does. Offer whatever you are able and make devotions, and I shall bless you so that you meet with no interferences." He did as he was told, and after a year passed, she said,

"Now I have received permission from the deity, so gather the materials for the collective offering," and she gave him two gold coins. With one of the coins he bought thirteen large sacks of rice from which he made wine. With the other he bought meat, incense and other things that were needed, and he brought them all before the *yoginī*. He then set out many cushions, and the *yoginī* said, "Invite the guests!" "I should not be able to find them," he replied. "Well, call your former friend, the brāhmaṇa," she said. He did so and the *brāhmaṇa* came and took his thighbone from the knot in his hair. As soon as he blew on it, from all directions came many *śūras, ḍākas, yogins* and *yoginīs* of all types as well as countless divine guardians. Having gathered, they found their seating places, and after they had enjoyed the offerings to their satisfaction, Nyän Lotsāva received the complete empowerment. Then eighty-five *siddhas* came from the gathering and asked the translator, "What siddhi do you desire?" He was a little embarrassed to speak of the *siddhi* he had in mind and he hesitated for a moment. Then he replied, "I shall erect many temples in Tibet and I should like to request a Dharma protector for each of them." All the *siddhas* smiled and each of them gave him a Dharma protector with instructions to be his servant. He then went before the *yoginī* again and received a vast amount of instruction including five exclusive oral traditions, the oral teachings on Guhyasamāja as a meditational deity, the Tāra *sādhana* called "The Six Branches Joining the Uṣṇiśa," and the complete oral teachings of the realm guardian Caturmukha. Furthermore, at the time of giving the empowerment of this protector, she told the *brāhmaṇa*, "You be his servant. Without his having to make any effort, carry out the four kinds of actions of enlightened beings just as he tells you." This Dharma protector that she gave him at that time was like a wish-fulfilling gem. Because the stream of this blessing has not declined, this unbroken oral transmission which leads to swift attainment is very sacred.

Until they reached Nepal, the *brāhmaṇa* accompanied him in person, carrying his luggage and fulfilling the other tasks of a servant. Then the Dharma protector (who had manifested himself all along as this *brāhmaṇa*) said, "From now on, I shall not manifest myself in this form. Whenever you need me, I shall come. I shall always manifest myself in the form of a monk and shall have the power to pacify the harmful spirits of Tibet and serve the Dharma in other ways." The translator agreed, and the protector then took the form of a monk. And so they continued on their way.

Eventually, Nyän Lotsāva and the guardian, accompanied by a group of merchants, came to the region of Ngari Tö. Upon hearing of their approach, King Ngadag Tsändé reflected, "I am the king, and there is no one in this land more famous and powerful than I. So when this translator comes to meet me, it is proper that he should prostrate to me." The translator also thought, "Since I am a lotsāva and a disciple of the siddhas of India, it is right that the king should prostrate to me and offer his hospitality." Before their arrival, the king received slanderous information from India which reported that Nyän Lotsāva had learned all the harmful Indian *mantras* and was bound to do evil. Because the king was filled with craving, he became disturbed and thought this was true. He thus sent thirty powerful officials on horseback to kill the translator. In a dream the *lama* saw that these ministers were coming, so he collected parched barley flour from the merchants, saying that they needed to make a large offering to the Dharma protectors, for an interference was about to come upon them. He then made the ceremonial *torma* offerings from the barley flour and various precious medicines, offered prayers to the realm guardian Caturmukha, and recited the appropriate *mantras*. Due to his devotions, there appeared to the merchants five blue manifestations of the protector, all of them dancing, two other deities who were also dancing, and one woman wearing a cap. Then a dark tornado arose, and the *lama* and his followers walked from its periphery to its centre. As the officials came near, they saw only the tornado with two *yogins* within it brandishing swords. The blue dancers and the tornado along with the two *yogins* carrying swords were signs of the protector, and the two other dancing figures were signs of the power of Tāra. The woman with the cap is explained as being a sign of the protector Yakṣa. The *lotsāva* and his followers had already left by the time the officials arrived back at the palace. They told the king what had happened. The king thought, "This lama has the power to make Dharma protectors be his servants," and he was filled with regret. He confessed his mistake and offered his devotions to the *lama*, and he came very close to death. Thus the *lotsāva* became known as one who had made a Dharma protector his servant.

Farther on their way, the *lama* told the protector that they needed to stop and rest for a day to avoid being harmed. This was done and the protector guarded them. As they gradually went on their way, Nyän Lotsāva founded and consecrated temples and monasteries at the four places called Dharlung, Nathang Jhangchen, Pönongkha and Phunamkhau Kyilhä. When he ordered the realm

guardian Caturmukha to protect the Dharma, the four monasteries blazed with the fire of divine wisdom, and they became known as "The Four Flaming Dwellings." The *lamas* maintain that this name was also given to four places in India called Kailāsa, Śītavana, Potala and Haha Göpädhurthö.

Nyän Lotsava gave the permission to practise and the complete oral transmission of this protector to Lama Nam Khaupa Chökyi Gyaltshän. Since the translator was not able to establish a great number of temples in Tibet, he told the rest of the Dharma protectors to return to India. They did as requested, and as signs of their movement, many people saw a great number of ravens eating the *torma* offerings (made by the translator), then flying off in the direction of India. And they heard a great roar. At that time, the realm protector Caturmukha said to the translator, "Previously, I was sent by the yoginī on the mountain to be your servant. If I were to leave you now, it would be a breach of my word of honour to the lama, so I shall not go." Thus, he came to be known as "The Word of Honour Guardian" due to his affection for the *lama* and his adherence to his word of honour.

After a long time had passed. Nyän Lotsava was about to pass avay, and he spoke to the monk who was a manifestation of the realm guardian, saying, "I am about to pass beyond misery, so I want you to go to the best of my disciples, Lama Nam Khaupa Chökyi Gyaltshän, who lives in Khaphü Ḍhagdsong Monastery. Act as his servant just as you have done for me, and when he passes beyond misery, go to the Land of the Āryas, India." The protector went to this *lama* as instructed and acted as his servant.

Much later, this protector displayed an omen that he was in Tibet to guard the Dharma. One day while a snow storm was blowing, the protector (in the form of the monk) went down the mountain from the monastery to the river to fetch water. When he arrived back at the monastery, he found that he had left the water ladle on the river bank, and he miraculously stretched his arm out the window to the river and retrieved it. Lama Nam saw him do this and said, "You're very powerful and can perform many miracles. Especially this miracle just now of fetching the ladle is really amazing. It is clear that you are a divine emanation, so please show me your true form." "Please don't say that," the protector replied. "It would not be good for either of us." But the request was made again, and the protector said, "I must guard my word of honour. Previously I acted as Nyän Lotsāva's servant just as a yoginī on a mountainside commanded, and now in accordance with Lama Nyän's command, I am to be

your servant until your death, after which I am to go to India." Again the *lama* earnestly made his request, so the protector told him, "Lama, do not have even the slightest thought of fear," and he showed his complete form, so vast that it covered the sky. Due to its splendour, for a moment the *lama* entered non-conceptual meditation on the unity of bliss and *śūnyatā*. When he arose from meditation, he saw the protector in his form of a monk, but he painted an image of the protector in his true form with his right face white and the left face red. When he finished the painting, the protector again appeared in his true form shining with a rainbow aura, then dissolved into a nearby meditation cave. Ever since then, it has been known that this protector dwells in this cave at Khaphü Ḍhagdsong Monastery. This painted image is known as "The Vision of Lama Nam" and is still found today at the entrance of this cave.

Jetsün Kün-ga Nyingpo received the permission and the complete oral transmission of this Dharma protector from Jetsün Nam Khaupa, and the permission alone he received from Nyän Lotsāva. In general, there are different permissions and teachings on the outer practice of this protector as a *brāhmaṇa*, the inner practice as a realm protector, and the secret practice as Thutob Wangpo and so forth.

The advent of the teachings concerning the realm protector Citipati came about as follows. Gha Lotsāva received from the Paṇḍit Vairocāna the permission to meditate on the protector of wealth Citipati and his consort, the teachings on his Tantra *The Secret Wheel of the Heart*, the method of practice made by the Paṇḍit Vairocāna, and a wide variety of other oral teachings on meditation and so forth. He in turn gave these same teachings and permissions to the Sakya Paṇḍit, and this lineage has flourished in an unbroken stream to this day.

This is how the teachings on the protectors of the Sakyapa teachings Aparājitā and her companion Mārajit and the twelve guardians of Vajrakīla's teachings came about. During the era of the early spread of Dharma in Tibet, the great teacher of the Khön lineage Luyi Wangpo and his younger brother Dorjé Rinchen received the oral transmissions of Aparājitā and Mārajit and the three groups of goddesses who are the guardians of Vajrakīla's teachings, from their *guru*, the great Ācārya Padmasambhava. Khön Luyi Wangpo meditated in a cave named Yerwäḍhag, attained *siddhis* and became well-known for his learning and spiritual attainment. His younger brother, Dorjé Rinchen, also meditated and likewise attained *siddhis*. From then until the time of the brothers Khönrog

Sherab Tshülthim and Khön Könchog Gyalpo (the father of Kün-ga Nyingpo), all the early Khön masters attained *siddhis,* using Yangdhag Phurpa and Ṭhinlä Phurpa as their meditational deities. They all likewise attained great power by relying on the Dharma protectors Aparājitā and Mārajit and the twelve Vajrakīla guardians. The later *lamas* of the Khön lineage also used these same meditational deities and began the tradition of offering prayers and *tormas* every day to the protectors Aparājitā and Mārajit.

The complete oral transmission of the profound Sakyapa teachings on the Dharma protectors of Yangdhag Phurpa and Ṭhinlä Phurpa, namely Aparājitā, Mārajit and the other twelve, were given to Jetsün Kün-ga Nyingpo by his father Khön Könchog Gyalpo. The continuity of this transmission remains unbroken to this day. He became greatly learned in the Mahāyāna and Hīnayāna teachings by receiving a great deal of instruction from such masters as the Nepali Paṇḍit Padmaśrī, the Indian Yogin Bhoṭarahu, the Nepali Paṇḍit Jñānavajra, Ḍhangti Dharma Rinchen, Geshé Khyungpo Rinchen Ḍhag, Puhreng Lotsāva and Geshé Ngog Lotsava. Kün-ga Bar, the eldest of Kün-ga Nyingpo's four sons, travelled as a young man to India and there became a *paṇḍit.* On his return to Tibet, he was stricken with fever and passed away in Buddh Gaya.

THE EARLY MASTERS SÖNAM TSEMO AND ḌHAGPA GYALTSHÄN

Kün-ga Nyingpo's second son, the great Ācārya Sönam Tsemo, was able to recall his eleven preceding incarnations as *paṇḍits* such as the Indian Mahāsiddha Durjayacandra. At the time of his birth in 1142 A.D., the *ḍākinīs* wrote above the gate in Buddh Gaya, "An emanation of Mañjuśrī, Sönam Tsemo, the lord of all the Vajrayāna teachings, has been born in Sakya." This was seen and its fame spread as far as the Ganges River. As a youth, he received much instruction from his father, Kün-ga Nyingpo, Chawa Chökyi Senggé and other masters, and he reflected deeply upon these teachings. When he was not quite seventeen years old, he had become a great master of the Sūtras and Tantras. He wrote many books including *The Door of Entrance into the Dharma*, *A Treatise on "Engaging in Bodhisattva Conduct"*, *A Complete General Presentation of the Groups of Tantras,* commentaries on the Hevajratantra and Herukatantra as well as many others on the Sūtras and Tantras. His fame spread as far as the Ganges. In only half a day, he miraculously circumambulated the two distant places of Potala and Palri Ogyän. By following the conduct of *mahāsiddhas* as described in the Tantras and using many *siddhis,* he attained a state close to full enlightenment.

On one occasion while he was teaching the philosophy of the precious oral teachings to his nineteen ideal disciples including Ḍhagpa Gyaltshän, he caused Ḍhagpa Gyaltshän to have three different visions of Mañjuśrī, Virūpa and Avalokiteśvara in the sky amid vast clouds of offerings of rainbow light. He thus brought his disciples to the wisdom of pure appearances. Also, when he was giving Ḍhagpa Gyaltshän an empowerment, he emitted countless rays of light from his body and showed him the actual *maṇḍala* of an emanation of Hevajra in the midst of magnificent clouds of offerings of divine music and so forth. Thus he blessed him with the empowerment, and by revealing to him the profound meaning of *śūnyatā,* he opened for him innumerable doors of *samādhi.* In this and many other ways he served the Dharma and other beings. At the age of forty-one, on the eleventh day of the twelfth Tibetan month 1182 A.D., he went to the divine realm of Vajrayoginī without abandoning his body on earth.

The third son of Kün-ga Nyingpo, Jetsün Rinpoché Ḍhagpa Gyaltshän, took birth many times in the form of Indian and Tibetan *mahāpaṇḍits* including the Indian Ācārya Gothayäpä Loḍhö. After being a direct disciple of Mañjuśrī for seven lifetimes, he took birth in Töcung as Lama Ngogtön Bhughuwa, and in his next life, he was known as Ḍhagpa Gyaltshän (1147-1216 A.D.). At the age of eight, he received the *upāsaka* vows from Jhangsem Dagyal; but he did not simply remain an *upāsaka,* for he also abstained from meat, alcohol and eggs. His spiritual practice was no different from that of a true *bhikṣu.* Furthermore, all his primary followers were monks. He told them to never neglect their fortnightly confession and he would serve them tea at that time. He took delight in those who had taken vows due to their aspiration for liberation, and he never broke even the least of his *pratimokṣa, bodhisattva* or tantric vows. His father, elder brother and Nyän Tsugtor Gyalpo gave him the complete oral teachings on the Sūtras and Tantras, and he gained an understanding of the world equal to that of Virūpa. While practising his *sādhana,* his *vajra* and bell would remain suspended in midair, and the bell would sound by itself. He could protect himself from the harms of the sun, moon and Rāhula, and illustrated in many other ways his attainment of *siddhis,* his learning and his dignity. Thus, the Kashmiri Mahāpaṇḍit Śākyaśrī and the eight minor *paṇḍits* who were his followers proclaimed, "Even in our Land of the Āryas, India, such a siddha as he is rare."

In order to serve the followers of Dharma in the future, he wrote the treatises: *The Celestial Tree of Clear Realization of the Groups of Tantras in General, The Pure Commentary on "The Two Examinations", The Necklace Commentary, Written Guidance on "The Path and Its Fruits"*, several commentaries on the Cakraśaṃvaratantras, Hevajratantras, *sādhanas* of Mañjuśrī, Nāropa's teaching on Vajrayoginī, the twenty-one Tāras, and Vajrakīla, the text *The Ray of Light Serving Others: A Meditational Practice of Vairocāna* and many others. Among his innumerable disciples, four became famous and the greatest of these was the Sakya Paṇḍit. In brief, he found his only joy in Dharma, and it was widely known that when he died, he owned only one set of clothes. After devoting his life to immaculate service to the Dharma, he went to the divine realm of Sukhāvatī at the age of seventy.

THE SAKYA PAṆḌIT KÜN-GA GYALTSHÄN

Jetsün Kün-ga Nyingpo's fourth son, Palchen Wöpa, who was a renowned master of Tantra, begot two sons, the elder of whom was the Sakya Mahāpaṇḍit, Kün-ga Gyaltshän. On the day of his birth in the year 1182 A.D., the sky was filled with light, and he was given the name Paldän Dhöndhub. While still at the crawling age, he could speak Sanskrit and read and write many of the Sanskrit letters. He soon effortlessly knew how to read both Sanskrit and Tibetan. He received the *upāsaka* vows from Jetsün Ḍhagpa Gyaltshän and was then given the name Kün-ga Gyaltshän. From the time of his youth, he learned medicine, the arts and various languages with little difficulty. At the age of eight, he could recite by heart the *Lake-born Hevajra Sādhana*, and at ten, he had memorized the *Two Examinations Hevajratantra.* At the age of eighteen while sleeping in the Acäbumpa *stūpa* in the Sakya Gorum Monastery, he listened to a complete teaching by the Ācārya Vasubandhu on *The Treasure of Abhidharma.* He understood all that was said and thus received the recent oral transmission on the Abhidharma. In another dream he was given the key to the meditational cave of Diṅnāga, which was filled with treatises on ideal cognition, and this was a sign that he was to become a master of this field. At the age of nineteen, he received much instruction from Ṣutön Dorjékyab on *The Five Dharmas of Maitreya* along with their commentaries and other instruction on Mādhyamika philosophy. When he was twenty, he stayed in Nyangtö Kyangdur and listened to many discourses on the text *Full Ascertainment of Ideal Cognition* and others on ideal cognition and Mādhyamika. Then he went to Ṭhophur, where he met the Kashmiri Mahāpaṇḍit for instruction. The *paṇḍit* began reciting a text in Sanskrit while Kün-ga Gyaltshän had the same text before him in Tibetan. The master was greatly pleased when his student was able to repeat in Sanskrit what he had recited, and he and the other *ācāryas* gave him the title of Mahāpaṇḍit. He went on to attend discourses on *The Seven Discussions on Ideal Cognition,* the *Vinayasūtra, The Ornament of Clear Realization* and its commentaries by Chöchog Lhaśākya and others. He likewise studied Abhidharma, Vinaya, the Tantras on Heruka and Guhyasamāja, and three commentaries on the Kālacakratantra, as well as many other texts. The Nepali master Saṅghaśrī taught him linguistics, poetry, the art of harmonious composition, the use of synonyms and the performing arts, etc. From Cilhäpa Jhangwö he received the oral transmis-

sion on Ṣijhé, Dsogchen, the five stages of Tantra, *Nāronigu*[15] and many other teachings. In short, he received instruction on all Dharma teachings in Tibet and gained complete understanding of them after hearing them only once or twice.

At the age of twenty-seven, he received the full monastic initiation of a *bhikṣu* in the Byänkong Temple in Nyangmä with the required number of qualified monks present. The Kashmiri Mahāpaṇdit was his abbot, Cilhäpa was the master of deeds, and Sudhön Dorkyab acted as the secret teacher. It was on that occasion that "Pal Zangpo" was added on to the end of his name. He became the crown jewel of those wearing the saffron robes, and this is the reason why all Tibetans have such great respect for those who have taken monastic vows. He also took *bodhisattva* vows and then tantric vows, and he kept these perfectly.

After gaining complete understanding of all the ten major and minor fields of knowledge, he revealed this knowledge to others by means of the three tasks of a *paṇḍit* – discoursing, engaging in philosophical disputations, and writing. He had many disciples who received the explanations of the Sūtras and Tantras, and nine of these were outstanding. Martön Chögyal and Lhowa Künkhyen were the most outstanding of his many disciples to receive the oral transmissions, and Tshoggom Nyenchen and Ḍhubthob Pal were the chief disciples to receive the insight teachings. In short, a great many of his followers became great *paṇḍits* and *siddhas*.

The following are a few of his many written works:

The Full Classification of the Three Vows, Being a Complete Explanation of What Is and Is Not Dharma

The Treasure of Knowledge Concerning Ideal Cognition, Being a Complete Explanation of What Is and Is Not Logical

A Precious Treasure of Sound Advice, Being a Complete Explanation of What Is and Is Not Judicious in the World

The Good Path of the Sons of the Victors, Being an Elucidation of the Good Path Which Goes Beyond

A Sound Explanation of Scriptural Interpretations, Being a Complete Explanation of Philosophical Tenets

The Door of Entrance for the Wise, Being a Commentary on Linguistics

A Treasure of Words, Being a Commentary on the Use of Synonyms

Eulogy and Commentary on Identitylessness, Being a Commentary on Guhyamantra

In philosophical disputations the Sakya Paṇḍit corrected the faults of previous Tibetan interpretations of the scriptures such that no one could find fault with his views. Lama Marshö Jampä Dorjé debated for several days with the Sakya Paṇḍit's disciple Wuyugpa Rigpä Senggé but was never able to find any contradictions or anything that was questionable in his answers. He thus developed great faith in him, and by studying as his disciple for many years, he became his greatest disciple.

Lama Tsangnag Phugpa had frequent visions of Mañjuśrī, but after he disparaged the Sakya Paṇḍit, these visions ceased for a long time. Due to his earnest prayers, Mañjuśrī revealed himself to him, but with his back turned toward him. The *lama* asked him why he did this, and Mañjuśrī replied, "You have disparaged me." He confessed his mistake, then Mañjuśrī told him to make a statue of him. The *lama* made such an image in the form of Mañjuśrī's *sambhogakāya*, but Mañjuśrī told him to rather make a statue of his *nirmāṇakāya* form, meaning that he was to make a statue of the Sakya Paṇḍit. When this statue, which is found today in the Sakya Gorum Monastery, was beautifully finished, the Sakya Paṇḍit himself was asked to consecrate it. Though the statue was in the *lama's* house, the great *paṇḍit* consecrated it from the distant land of Sakya, and the grain he threw during the ceremony landed right before the statue. Thus, Tsangnag Phugpa had deep faith in him from that time on.

When the great being Kün-ga Gyaltshän translated his treatise *The Treasure of Knowledge Concerning Ideal Cognition* into Sanskrit, its fame spread throughout eastern, western and central India. At that time, several non-Buddhist *paṇḍits* including Harinanda came to debate with him in the town of Kyirong in the western Tibetan region of Mangyül. For thirteen days they debated, with the result that the non-Buddhists lost. Then Harinanda saw Lord

Mañjuśrī appear by the right shoulder of the Sakya Paṇḍit, and he said to the *paṇḍit,* "It was not you that I could not defeat, but rather the orange being with the sword by your right shoulder. It's because of him that you won and I was defeated. You have won in terms of debate, but now let us compete in supernormal powers!" And he flew into the sky. The Sakya Paṇḍit clapped his hands and Harinanda fell to the earth. Then Harinanda cut off his long hair, took the vows of a Buddhist monk and served the Buddhadharma. The well-known statue of the deity (as he appeared at that time) called "Mañjuśrī, the Victor in Debate," is found today in the Lhachen Temple.

At this time when the Sakya Paṇḍit's fame was so widespread, the emperor of China named Godan sent messengers to Tibet to seek a *lama* worthy of being the emperor's spiritual guide. They found that most of the monks in Tibet were of the Kadampa tradition, and specifically, they learned that Lama Taglung Chöjé was the most skilled in diplomacy, Dhikhung Cännga was the most impressive *lama,* and the Sakya Paṇḍit was the most learned in Dharma. The messengers then returned to the king and asked who should be invited to be his *guru.* He replied, "All the wealth in the world does not surpass that of the Jingis King, but more important is a lama who reveals the good path to the world beyond, to liberation and the state of omniscience. So I need to invite the emanation of Mañjuśrī, the Sakya Mahāpaṇḍit." Not long thereafter, the king's messengers arrived in Sakya bearing a letter from him to the Sakya Paṇḍit, saying, "In order to repay the kindness of my parents and all living creatures, I, the king, need the guidance of a guru. After making inquiries, it appears that you are worthy of this task, so you must come and not refuse due to the difficulties of the journey. If you say that you are too old, refresh your memory as to the countless times Buddha Śākyamuni sacrificed his life for the sake of others. Furthermore, if you do not come, would you not be afraid if I sent a great force of soldiers and brought harm to many people?" With this letter arrived a great number of offerings including clothing made of gold brocade. Years before, Jetsün Ḍhagpa Gyaltshän was meditating in a cave in Gharasé, and the meditational deity Gaṇapati miraculously showed him the land of Mongolia.[16] The *lama* then said, "I have no karmic relationship with Mongolia, but my nephew Kün-ga Gyaltshän has. So you must help him in this service of Dharma." He later said to the Sakya Paṇḍit, "In the latter part of your life, messengers will be sent to you from the far northern kingdom of Mongolia, where there are 360 different races of men and 720 languages spoken. They will be wearing hawk-like

hats and shoes that look like a pig's snout. When they call you, do not hesitate. Go, for this will bring tremendous benefit to the Dharma and to living beings." Thus, in accordance with this prophecy, the Sakya Paṇḍit left for Mongolia at the age of sixty-three. He soon devised a new Mongolian script, for the old one was inadequate for expressing the Buddhadharma. Using this new script, [17] the entire canon of Buddha Śākyamuni's teachings was eventually translated into Mongolian, and these early translations were written down on tree leaves.

Thus, until the age of seventy, the Sakya Paṇḍit greatly served the needs of others. Then at the first breaking of dawn on the fourteenth day of the twelfth Tibetan month of the year 1251 A.D., he placed his hand on the head of Chögyal Phagpa and said, "Practice guruyoga, the one path followed by all the buddhas." Then after giving him further advice, he entered *parinirvāṇa* while sitting in the lotus posture and holding a *vajra* and bell at his heart. For three days, his body retained a radiant complexion; then on the morning of the eighteenth day of the month, his body was put into a box, and on the twenty-fifth, it was given to the fire. At that time, the sky was filled with such divine offerings as flowers and the scent of sandalwood. From the smoke of the fire and the tent of rainbows surrounding it came gods and goddesses bearing parasols and victory banners. While they sang songs of joy and sounded cymbals, everyone saw the designs of a *vajra*, sword, lotus and other objects appear in the smoke. On this occasion, three of the *paṇḍit's* disciples entered the boundless meditation called *śuraṃgamasamādhi*. Later, many of his disciples gathered in the presence of the Emperor Godan to observe the *paṇḍit's* remains, and these are the representations of the *buddhas'* body, speech and mind that they found. On the middle of the crown of his head were the immaculately clear forms of Hevajra and Mañjuśrī; on his forehead was the image of Heruka; on the back of his head was the Bhagavat, the Awakened One; on his shoulderbone was Khasarpāni; on the back of his knees was Avalokiteśvara; at the base of his spine were the four goddesses called Sangwäyum; on both his knees were Tāra and the deity Acala; on his right hand was Maitreya showing the *mūdra* of the Wheel of Dharma; and behind each of his ears was a *stūpa* of Vijaya. These were all clear signs that the Sakya Paṇḍit was an actual manifestation of Mañjuśrī.

CHÖGYAL PHAGPA, DHARMA-KING OF TIBET

The master Chögyal Phagpa (1235-1280 A.D.) was the elder son of the great Ācārya Zangtsha Sönam. From the time he was a child, he could remember his previous incarnations as such masters as Lotsāva Kawa Paltseg and Satön Riwa. He did such things as hanging clothes on a sunbeam. Everyone was astounded when at the age of three, he recited the *Lake-born Sādhana* by heart, and they said he had to be an *ārya (ārya* is translated as *phagpa* in Tibetan, and it means a superior being who has directly experienced ultimate reality). From then on, he was known by this name.

At the age of ten, he took monastic vows before the renowned Buddha image in Lhasa. Lama Chöjéwa[18] was his abbot, Geshé Zülphülwa was the *ācārya,* and Lama Kyormo Lungpa taught him the monastic discipline. From then until the age of seventeen, he received almost all the empowerments and scriptural explanations of the Sūtras and Tantras from Chöjéwa. This *lama* was extremely pleased with him and gave him a Dharma conch, an alms-bowl and sacred books. With these he gave him the responsibility of upholding the Dharma, saying, "The time has come to serve the Dharma and the needs of the world."

At the age of nineteen, he accepted the Chinese Emperor Sechen's[19] invitation to become his *guru.* This emperor received from him the empowerment for the Hevajramandala three times. The first time, he offered his *guru* a seal bearing a jewelled design and the letter "sa" inscribed in jade. Along with this he gave him the title "Tishri," a robe studded with gold and pearls and a complete set of personal belongings made from jewels.

At the age of twenty-one, he received the *bhikṣu* vows at a place near Heciwo, which lies on the border of China and Tibet. Dhagpa Senggé from Nyethangpa was his abbot, Sönam Gyaltshän from Jhanthangpa acted as the master of deeds, Jhanggyal from Yarlungpa was his secret teacher, while many other great beings attended the initiation. On the evening of the thirteenth day of the fourth month of the Monkey year, when Chögyal (meaning "Dharma-king") Phagpa was twenty-three, the Sakya Paṇḍit (who had entered *parinirvāṇa* several years before) actually appeared to him and taught him the vast and profound Dharma. Every year, he and other monks he appointed gave roughly

one thousand monastic initiations in China, Mongolia and eastern and north-western Tibet. He virtually filled up the kingdom of China with monks. As he was returning from Mongolia to Tibet, he stopped in the town of Näsar in the region of Tsodo in eastern Tibet. There his great follower Rinchen Töntshül supervised the offering of 1,500 scriptures written in gold as well as other representations of the *buddhas'* body, speech and mind. Other monks and laymen made great offerings to him of all sorts of riches. When he was thirty-one, he arrived in Sakya and embellished with gold the roofs of three monasteries previously erected by the great minister Śākya Zangpo. Moreover, he gold-plated the upper rings of the outer *stūpas* of the early Sakyapa masters and had more than two hundred volumes of the Kangyur and other scriptures written in gold. At the age of thirty-three on the day commemorating the passing away of Lama Ḍogön Chagna, he made offerings to about ninety thousand monks at Chökhor Chumig. In the following year, due to an earnest invitation from Mongolia, he travelled to that country via the region of Daṃ. On this journey, he was accompanied by his thirteen groups of assistants, namely: three principal officials called Solpön, Zimpön and Chöpön; three ministers including the chief secretary; kitchen staff, servants in charge of serving tea, and servants in charge of setting out cushions; and four other minor types of assistants. He was a *lama* as well as a ruler of Tibet, and the land flourished under his rulership.

In the following year, his chief minister Śākya Zangpo gathered workers from the thirteen provinces of Tibet and began the construction of the great monastic university called Thubtän Tülwi Lhakhang Chenmo. The chief minister Kün-ga Zangpo saw to the completion of this university. Śākya Zangpo also constructed three residences for *lamas* including the dwelling called Ringang Laḍhang. When Chögyal Phagpa was thirty-six, he gave an empowerment to the king of Minyaggö, who made an offering of a hexagonal mirror, a large area of land, a Dharma conch with naturally formed images of *buddhas* and *bodhisattvas* on it, as well as other precious objects.

On one occasion, Lama Karma Pashi performed many miracles including flying in the sky and crushing boulders, and the king remarked, "Although our Chögyal Phagpa is an incarnation of Buddha Amitāyus, this lama is higher in terms of supernormal powers and insight." Queen Chawu went to Chögyal Phagpa and after repeating the king's words, said, "If Karma Pashi is appointed to be the king's chief guru, this will be a disadvantage for the Sakyapa lineage. So please perform a miracle." Then in the midst of the king and his

ministers, he cut off his head, arms and legs and transformed them into the five types of *buddhas*. After performing many such miracles, their faith was so strong that it made their skin tingle. The king then conferred on him the title of "Phagpa Tishri, Paṇḍit of the Five Fields of Knowledge." He also made an offering of roughly 16,000 kilos of silver, sacred relics of the Indian King Ajātaśatru, 59,000 items of silk clothing, and over two hundred kilos of gold, as well as other riches.

On more than one occasion, the king said that no other spiritual tradition besides the Sakyapa should be followed in Tibet, but Chögyal Phagpa refuted him, saying that each person should be allowed to follow his own tradition. By means of his clairvoyance, he could see that this would lead to a flourishing of the Dharma in the future. The king then accepted his advice and reversed his command. Without even looking at the other incidents of his life, this one alone fills one with great faith and admiration for him. His teachings were a blessing like a healing eye lotion, and his jewel-like kindness was of immeasurable value.

At the age of forty-two, he returned to Sakya and told the *lamas*, laymen and monks, "I have all the empowerments, scriptural explanations and oral transmissions in Tibet. So come and listen!" To sum up, Chögyal Phagpa was the crown jewel of all Tibetans, both in terms of Dharma as well as secular affairs.

Thus, the great Lama Kün-ga Nyingpo, Ācārya Sönam Tsemo, Jetsün Ḍhagpa Gyaltshän, the Sakya Mahāpaṇḍit Kün-ga Gyaltshän, and the protector of the world Chöygal Phagpa, are widely known as the five early Sakyapa masters.

A SUMMARY OF THE SAKYAPA POLITICAL AND RELIGIOUS HISTORY

The second son of Zangtsha Sönam Gyaltshän, Ḍogön Chagna Ḍhagpa, was an incarnation of the meditational deity Guhyakādhipati[20]. Ḍogön Chagna's elder son, Pänchen Dharmapāla, was appointed the head of the Sakyapa tradition. His younger brother, Yeshé Gyaltshän, begot a son named Zangpo Pal, who at the age of twenty-one was sent to Mäntsé by the government minister Abü. Six years later Dharmapāla died in Sakya, and Zangpo Pal was appointed to replace him as the head of the tradition. Then began a time of many difficulties in Sakya. The great minister Aglen was determined to remedy the situation and sent a letter of invitation to Lama Tishri Ḍhag Wöpa. After holding council with Zangpo Pal, his assistant Sherab Pal, and other important figures, they sent a letter of petition to the king.

Around this time, Tishri Ḍhag Wöpa offered prayers to Green Tāra, and as the sun arose, he had a vision of her over a sandalwood tree. She told him, "By desiring a son, you shall obtain a son, and by desiring riches, you shall obtain riches." When he was thirty-five, he was sent to Mäntsé; one year later, the king told him, "It is certain that you are of the ancestral lineage of the Sakyapa rulers, so you must increase the lineage. Go to Sakya and take rule." In accordance with the king's command, he went to Sakya, begot descendants and devoted himself to the study of the scriptures. Although the king had told him to take rule of Sakya, he thought it would be better if he were more learned in the scriptures before accepting such a position. So for fourteen years, he stayed in Lhakhang Laḍhang and devoted himself to study, while Sharpa Ringyal acted as his representative on the throne of Sakya. Then he was given rulership over Sakya. During his reign, he built a great wall around the Sakya monastic university, and the land knew prosperity in terms of both Dharma and material welfare.

Tishri Ḍhag Wöpa's eldest son was the great Lama Kün-ga Loḍhö Gyaltshän Pal Zangpo. He attained great knowledge of the scriptures as well as spiritual insight, and at the age of twelve, he was given the title of "Tishri". Each of his four younger brothers lived in his own palace. The brother Khätsün Namkha Legpa protected the throne from his palace Ṣithog Laḍhang. Another

brother, who was a highly esteemed *lama* named Namkha Gyaltshän Pal Zang-po, lived in the Ringang Laḍhang and took monastic vows at the age of seventeen. Then at the age of twenty, he received the full initiation of a *bhikṣu*.

The father, Tishri Ḍhag Wöpa, and his son Tishri Loḍhö Gyaltshän and Khätsün Namkha Legpa all studied and practised Dharma under the guidance of many learned and well-known tutors including Gyalwa Ḍhagphugpa. Kün-ga Loḍhö Gyaltshän became learned in almost all the teachings in Tibet concerning the Mahāyāna and Hīnayāna Dharmas and wrote many commentaries on the Sūtras and Tantras, especially with regard to "The Eighteen Renowned Texts" of India. When he was thirty-three, he became master of the Dharma in Sakya by order of the king. From the time of Chögyal Phagpa until the reign of this *lama*, the Sakyapa lineage ruled the entire land of Tibet.

THE SAKYAPA LINEAGE OF RULERS.

The following list of descendants shows the lineage from father to son except where otherwise noted:

Kün-ga Legjung of Dhüchö Palace
Ḍhagpa Gyaltshän
Namsä Gyaltshän
Namkha Legpa
Namkha Gyaltshän
Salo Jampä Dorjé
Ngagchang Kün-ga Rinchen, son of Sanggyä Tshetän
Sönam Wangpo, elder son of Ngagchen Kün-ga Rinchen
Ḍhagpa Loḍhö, younger son of Ngagchang Kün-ga Rinchen
Jamgön Amäṣab Kün-ga Sönam
Jamyang Sönam Wangchug
Ṭhichen Ngagwang Kün-ga Ṭashi
Jamgön Sönam Rinchen
Ṭhichen Ngagwang Kün-ga Loḍhö
Ṭhichen Jamgön Wangdü Nyingpo
Ṭhichen Pädül Kün-ga Ṭashi

Ṭhichen Pädül Kün-ga Ṭashi's three sons, namely
Ngagwang Kün-ga Rinchen
Gönpo Ngöḍhub Palbar
Ngagwang Kün-ga Gyaltshän

Thichen Pädül Kün-ga Tashi was the *lama* who established the Dolma Palace, and his son Ngagwang Kün-ga Rinchen founded the Phüntshog Palace. Although there were previously four main Sakyapa palaces, these two *lamas* founded these two, and both were of the royal Sakyapa lineage. From that time on, the head *lamas* of the Sakyapa lineage dwelled in these two palaces. The lineage of *lamas* who held the throne of Sakya is as follows:

Ṭhichen Dorjé Rinchen, son of Ghongma Kün-ga Rinchen
Ṭhichen Ṭashi Rinchen, son of Pädül
Ṭhichen Kün-ga Sönam, son of Dorjé Rinchen
Ṭhichen Kün-ga Nyingpo, son of Ṭashi Rinchen
Ṭhichen Dsamling Chegu Wangdü, son of Kün-ga Sönam
Ṭhichen Ḍhagshül Ṭhinlä Rinchen, son of Kün-ga Nyingpo
Ṭhichen Ngagwang Thutob Wangchug Ḍhagshül Yöntän Gyatsho, son of Dsamling Chegu Wangdü
Ngagwang Kün-ga Rinchen, elder son of Ḍhagshül Ṭhinlä Rinchen
The present holder of the Sakya throne, Ṭhichen Ngagwang Kün-ga Thegchen Palbar Ṭhinlä Samphel Wangghi Gyalpo, son of Ngagwang Kün-ga Rinchen

The present holder of the Sakya throne, widely known as His Holiness Sakya Trizin Rinpoché, ascended to the throne while still in Tibet. After a long and comprehensive study of the Sūtras and Tantras, he earned all the scholastic degrees of the Sakyapa tradition, then began teaching the Dharma to others. Not long ago, he gave a complete explanation of Virūpa's masterwork *The Path and Its Fruits* over a period of three months in Sarnath, India. He also gave many empowerments, explanations and oral transmissions of all four Tantras, as well as many discourses on the Sūtras. Out of his great compassion he founded a monastery for Sakyapa monks in Dehra Dun, India, where religious studies are now pursued as they were in Tibet. Besides this, he has founded branch schools in other regions of India where monks study to become teachers of Dharma. He

has also established a large refugee settlement for Tibetan laymen. He is the leader of all the Sakyapa monasteries in Nepal, India, Sikkim and Bhutan. Those interested in his life story would find it well worthwhile to read his biography, which discusses this in depth.

His Holiness Ngagwang Thutob Wangchug's son, Ngagwang Kün-ga Sönam Jigdhal Choglä Namgyal, was born at Sakya in southwest Tibet, into the same line as the famous converters of the Mongol Godan and Kublai Khan. This lineage, known as Khön-rig, descends directly from Könchog Gyalpo and the five great founders of the Sakya Order. He was educated in Sakya until his twenty-second year, when he travelled to eastern Tibet for further religious instruction. There he met and received teachings from his main *gurus,* Dsongsar Khyentsé Rinpoché, Jamyang Chökyi Lodhö and Dinggo Khyentsé Rinpoché, Ṭashi Paljor. His brother, Bhikṣu Thegchen Ngagwang Kün-ga Ṭashi Thinlä, was educated in Sakya monastery. Both brothers are now residing in the United States.

This lineage of rulers has fulfilled the religious and secular needs of Sakya, while restoring the Dharma where it had declined and causing it to increase where it had been maintained. These *lamas* have also served the Dharma by giving:

Extensive and medium-length explanations and oral transmissions of *The Path and Its Fruits* and the two meditational deities Yangdhag Phurpa and Ṭhinlä Phurpa
Permission to practise "The Thirteen Golden Dharmas," the meditations on the eight protectors of Dharma named Ghurlha Gyä, the ten wrathful protectors, the sixty wrathful protectors, Caturmukha, Citipati and other protectors, and the complete collection of *sādhanas,* etc.
Sādhanas for Yangdhag Phurpa and Ṭhinlä Phurpa, Heruka, Hevajra and Guhyasamāja as well as various *yoga* practices
Chanting and religious dancing related to the Dharma protectors
Restoration of the representations of the *buddhas'* body, speech and mind.

A specific instance is that of Ngagchang Ngagwang Kün-ga Rinchen, the son of Sanggyä Tshetän. At the age of nine on an astrologically auspicious day in the

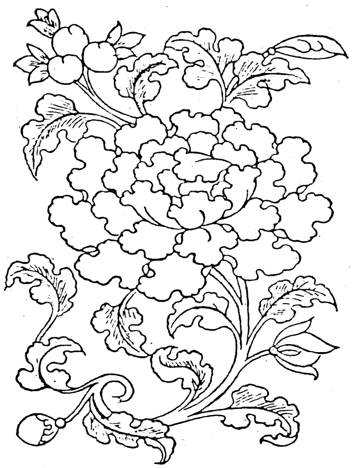
year 1526, he mounted the Dharma throne of the incarnation of Mañjuśrī, the great Sakya Paṇḍit. After his inauguration as holder of the throne, he discoursed on the Dharma and was praised as a master of both Dharma and secular matters. From all directions he gathered *lamas, ācāryas* and *geshés* to his court. He also gave discourses including a three-day explanation and oral transmission on the commentaries *The Good Path of the Sons of the Victors* and *The Clear Thought of the Mighty One*, given before an assembly of thousands of people including many high ministers. Some time later, he invited Cännga Rinpoché to his court and received from him permission to engage in the practices of Vajrakīla, empowerments of Guhyasamāja and Avalokiteśvara, and many profound teachings on religious history and so forth.

On another occasion, Ācārya Chögyal Tshewang Dorjé sent messengers inviting Lama Ngagchang and an oracle to Samyä Monastery. The great *lama* came and gave Chögyal and his attendants permission to follow the practices of Amitāyus with the nine-deity *maṇḍala*, Vajrakīla, the wrathful form of Guru Padmasambhava, and the protectors Mahākāla with the eight-deity *maṇḍala*, Caturmukha, Putra with his consort, Citipati with consort, and Aparājitā with her companion Mārajit. The great Chögyal promised to make daily *torma* offerings to the Dharma protectors, and for his sake and the sake of the other *ācāryas* and disciples, Lama Ngagchang devised a new ceremony for making such offerings. On that occasion, he also gave many *lamas* and *ācāryas* at Samyä the causal and path empowerments of Hevajra, the empowerments of Anātmikā with the fifteen-goddess *maṇḍala*, Yangdhag Phurpa and Ṭhinlä Phurpa and the wrathful form of Guru Padmasambhava, as well as permission to practise a set of one hundred *sādhanas*, etc. Then at the unanimous request of Chögyal Tshewang Dorjé and all the *ācāryas*, disciples and major and minor officials at Samyä, as well as the protector of the monastery, Red Tsiu, the great Ngagchang was invited to the throne of the Paṇḍit Khänchen Bodhisattva and the Siddha Padmasambhava in the Karṣal Thil Temple. Then all the buildings, etc. of Samyä including the Wutsé Chenmo Temple were offered to him, and he served the religious needs of the monastery and the material needs of the surrounding community from that time on.

Then at the invitation of the great Sakyapa patron Yarkyab Pönchen, Lama Ngagchang visited a number of districts including Gyalchen Ling and Dhöṇḍhub Lhüntsé and gradually made his way to Sakya. After his arrival, he gave a number of empowerments, discourses and permissions as requested by

the chief minister Rinpungpa and other *ācāryas* and disciples. He offered many other kinds of services to the Sakyapas, then went to the great Sakyapa university, where he conducted the summer and winter religious celebrations as well as other annual festivities.

Some time later, he travelled to the great Geding Dharma Palace in Lower Shab and began a strict meditational retreat. He appointed Desi Jhangpa, Gyaltsewa and Ṣika Rinpungpa to govern Sakya, and leaving behind all worldly activity, he was determined to attain enlightenment in that very life. But eventually these three ministers asked him to assume his worldly powers once again, and he then ruled as before. When he returned to the Sakyapa university, he had a large number of major and minor officials and assistants working under him. The people of the surrounding community, three groups of nomads, all the districts of Lower Shab and Phusum Dsong paid taxes to him. From this time, there began a flourishing of the Sakyapa teachings, which increased like the waxing moon. The Sakyapa university and other temples and monasteries were restored, and the monastic community flourished.



THE SAKYAPA MONASTIC TRADITION

The Sakyapa monastic university Thubtän Lhakhang Chenmo is one of the largest monasteries in Tibet. In this monastery there are in general many classes progressing from the commencement of studies until their completion. At the outset while the student is quite young, he learns to read and must memorize many kinds of texts including the prayers recited in his monastery, the recitations in religious ceremonies, eulogies and offerings to the enlightened beings, and so on. Then he is examined on his ability to recite these texts. After passing this examination, the study of the great philosophical texts begins with an introduction to the art of philosophical disputation. The principal subject matter of these classes is the essential meaning of the discourses of the Buddha and the Indian commentaries. First epistemology, specifically the examination of ideal cognition, or *pramāṇa,* and then the works on the *pāramitās* are studied briefly with an emphasis on memorization. These studies are followed by a very important examination called "Kacu," and the results from this determine whether or not one is allowed to pursue the course of studies involved in becoming a *geshé.*

The scriptures studied thereafter include treatises composed by Indian *ācāryas* and commentaries by Tibetan *paṇḍits.* The subjects studied are known as "The Six Great Volumes of the Sakyapas," and they include:

The *pāramitās*
Pramāṇa
Vinaya
Abhidharma
Mādhyamika
The three types of vows

The Sūtra of Individual Liberation and the *Vinayasūtra* deal with Vinaya. *The Complete Compilation of Abhidharma* and *The Treasure of Abhidharma* concern Abhidharma. *The Five Dharmas of Maitreya* and *Engaging in Bodhisattva Conduct* are on the *pāramitās. Fundamental Wisdom of the Middle Way, The Four Hundred on the Middle Way* and *Entering the Middle Way* deal with Mādhyamika. *A Complete Commentary on Ideal Cognition, Complete Ascertainment of Ideal Cognition, The Seven Discussions on Ideal Cognition* and

A Treasure of Knowledge of Ideal Cognition are all concerned with *pramāṇa.* And finally, *A General Commentary on the Groups of Teachings in the Classes of Tantras* deals with the three vows. These works are known as "The Eighteen Very Famous Ones."

Upon the completion of these studies, one is examined on one's ability to debate on "The Six Great Volumes" and one must answer a series of questions on "The Eighteen Very Famous Ones." If these examinations are passed, one receives the title of "Geshé Rabjampa."

Although the Tantras are learned and practised somewhat during the above studies, they are primarily emphasized after becoming a *geshé rabjampa,* when one is most able to combine the practices of the Sūtras and Tantras. In the tantric monastery Dechen Ling the monastic discipline learned at Thubtän Lhakhang Chenmo is used as the basis of practice. First one memorizes the *Two Examinations Hevajratantra* and other texts on the successive classes of Tantras and is examined thereon. Then one engages in the introductory meditations on Hevajra and eventually learns the practices of meditational chanting, music, dancing, etc. Upon the completion of this course of study and practice, one is called a "Lama Bhän Tshangpa," or a tantric master, for one has mastered all the classes of Tantras. One then engages in the chief practice that combines the Sutras and Tantras, called "The Pour Profound Daily Meditations of the Sakyapas." The continuity of this excellent system has not degenerated to this day.

There were also many Sakyapa monasteries in Tibet other than those mentioned above. One of the most important was Evaṃ Chödän Monastery, which belonged to the Ngor sub-sect. It was founded in 1429 by the great Yogin Ngorchen Kün-ga Zangpo, who was prophesied in *The Noble Sūtra Completely Holding the Root of Virtue:*

> At the time when an emanation of the Protector of the World
> (Avalokiteśvara) appears,
> Then shall appear the Bhikṣu Kün-ga Zangpo,
> Bearing superior moral conduct,
> Greatly learned and highly attained in (the practice of) the pāramitās.

And so he was born in the Khön lineage of clear light just as he was praised in the scriptures. From the time he was a child, he showed signs of having faith,

joyful energy for the practice of Dharma, and intelligence. He received a great amount of oral teachings on the vast and profound subjects of Dharma from a number of teachers including Sharchen Yeshé Gyaltshän, the Mahāsiddha Buddhaśrī and Sazang Phagpa Ṣönnu Loḍhö. He listened to discourses on the Sūtras, Tantras and other fields of knowledge, deeply reflected upon them, then became a highly realized *siddha* by means of his meditational practice. Thus he followed the practices of the early Sakyapa masters to their fulfilment. By discoursing on the Dharma and causing it to flourish, he filled the role of a second "Revealer of the Buddhadharma," and he composed four volumes primarily on Tantra. By giving many empowerments and oral teachings on the four classes of Tantra, he showed incomparable kindness with regard to the revelation of the Vajrayāna. He had a great number of disciples who were *paṇḍits* and *siddhas,* and he founded many large and small centres of Dharma in western, central and eastern Tibet.

After he passed away at the age of seventy-five, his great disciple Könchog Gyaltshän[21] became abbot of Evaṃ Chödän. He studied under forty masters including Rongtön Chenpo and Ngorchen Dorjé Chang and reflected deeply upon teachings received. To some of his disciples, including Künkhyen Sönam Senggé, he gave the "Tshogshä" commentary on *The Path and Its Fruits,* and to others including the Great Being Dorjé Chang he gave the "Lobshä" commentary on the same text. The oral lineage of these two commentaries starts from this time. Thus, by explaining the three roots of the revelation of the *buddhas,* namely the fortnightly confession and the ceremonies at the beginning and end of the summer retreat for the Saṅgha and explaining the great scriptures, he caused the unified teachings of the Sūtras and Tantras to flourish.

Phänyün Nalenḍa Monastery was founded by Rongtön Mawä Senggé Shejha Künkhyen Sherab Gyaltshän. Previously, he had taken birth as many *paṇḍits* and *siddhas* including the Indian Ācārya Haribhadra and Paṇḍit Kamalaśīla, and in this lifetime, he became a master of all scriptural traditions of the *pāramitās* and caused them to spread. Because of the philosophical disputations and tantric empowerments and oral teachings given in this monastery, it became a source of teaching of all the Sūtras and Tantras.

Samyä Rabjung Monastery (also known as Samyä), including the temples, religious buildings and surrounding villages, as explained previously, was offered to the great Ngagchang by all the people living there. From then until

the fall of Dharma in Tibet, the abbot, monastery officials and *ācaryas* were sent there from the monastic university in Sakya. Except for a few ceremonies that were especially of the Nyingmapa tradition, the Sūtra and tantric practices followed there were the same as in the Sakya Lhakhang Chenmo and Dechen Ling.

Tsangtöda Ḍhangmoché was the chief monastery of the Tsharpa sub-sect of the Sakyapa tradition. It was founded by Tsharchen Losal Gyatsho, who received a vision of Vajrayoginī after intensively practising methods of *yoga* related to her. He composed many Vajrayoginī *sādhanas*, rituals and commentaries on this Tantra, and today the chief lineage of Vajrayoginī comes from him. He also gave many discourses on *The Path and Its Fruits.*

Although there were many other Sakyapa monasteries in Tibet, a few of the most important include the following:

Ghongkar Dorjédän, founded by Thutob Kün-ga Namgyal
Tsangrong Däyül Kyetshal, founded by Sanggyä Phel
Tsang Thubtän Serdogcän, founded by Pänchen Dhönyö Palwa
Tsang Tanag Thubtän Namgyal Ling, founded by Ghowo Rabjampa Sönam Senggé
Sé Thubtän Yangpacän, founded by Khänchen Wangchug Palzang
Nyenyö Jhagö Shong, founded by Pänchen Bumṭhag Sumpa
Tsang Nyangtö Shelkar Gyaltsé Chödé, founded by Chögyal Rabtän Künzang Pal
Degé Lhündhub Teng, founded by the Mahāsiddha Thangton Gyalpo, who was an incarnation of Ācārya Padmasambhava, and Degé Bhodhar Ṭashi Senggé Chöyön

With regard to the Sakyapa teachings, we owe our greatest thanks to Khön Könchog Gyalpo, who initiated the later translations of the Tantras. The being of great compassion, Kün-ga Nyingpo, actually founded the Sakyapa tradition, and the two brothers Sönam Tsemo and Ḍhagpa Gyaltshän caused it to flourish. During the time of Chögyal Phagpa, all of Tibet came under the religious and secular control of the Sakyapas, and this tradition spread very widely.

The two oral lineages of scriptural explanations and practice came down to Chöjé Lama Dhampa. Later, Yagtön and Rongtön became learned in the Sūtras, the two great Kün-ga's became masters of the Tantras, and Ghowo

Rabjampa and Sakya Chogdän became masters of both the Sūtras and Tantras. Due to these six gems of the Sakyapa tradition, the lineage of explanations and practice flourished widely.

The following are a few of the great Sakyapa masters who elucidated "The Six Great Volumes" by means of discourses, disputations and compositions and founded many monasteries in Tibet. The lineage of their teachings remains unbroken to this day.

Rendawa Ṣönnu Loḍhö
Tagtshang Lotsāva Dhag
Nyawön Kün-ga Pal
Khänchen Tsönḍü Pal
Sempa Chenpo Sönnü Gyalchog
Jhamchen Rabjampa Sanggyä Phel
Markhampa Zangpo
Künkhyen Namkha Sönam
Rongtön Dhönyö Palwa
Jamyang Kün-ga Chözang
Mü Rabjampa Jhampa Thujé Palzang
Bum Rabjampa Chökyi Dhönḍhub
Ṣunggyawa Ngöḍhub Palbar
Ngaripa Lhawang Loḍhö
Tagchagpa Kün-ga Paljor
Shelrong Pänchen Rinpoché Loḍhö Chökyi Gyalpo
Ghazi Kacuwa Śākya Loḍhö
Pänchen Bumthag Sumpa
Mangthö Luḍhub Gyatsho
Khänchen Ngagwang Chöḍhag
Ngagwang Tänpä Dorjé
Jampäyang Chönamgyal



Sakya Monastic University

CONCLUDING PRAYERS FOR THE PRESERVATION OF THE PRECIOUS DHARMA

From the time the holy teachings of Dharma first came to Tibet until today, the source of all happiness in Tibet has been the preservation of the teachings of the Omniscient Being, Lord Buddha. The successive incarnations of Avalokiteśvara preserved and protected these teachings and caused them to flourish until 1959, when the times changed in Tibet. In the future, may Tibet become a source of happiness as a land of Dharma, and may the precious teachings of the Fourth Universal Teacher, Buddha Śākyamuni, spread in all directions. May His Holiness the Dalai Lama, His Holiness Sakya Trizin, and all the holy beings who are preserving the Buddhadharma remain for a hundred eons. May all wishes of the *buddhas* and *bodhisattvas* be accomplished without interferences, and may their actions spread to all the corners of the world. May disease, famine and war, etc. be pacified in all nations, and may all creatures be brought to the perfect path. I offer this prayer a hundred times.

Over the ocean of the two accumulations of spiritual energy
  may the jewelled vessel of divine wisdom
Reach the far shore of enlightenment in order to serve others.
May the splendour of the omniscient Buddha
Shed the light of everlasting joy!

MAY THE DESIRES OF MYSELF AND OTHERS
BE ACCOMPLISHED TO PERFECTION!



His Holiness Sakya Trizin

SAKYA KHÖN LINEAGE

Three brothers descended to earth from heaven:

ČIRING
(He later reascended.)

A

YÜSÉ
(People asked him to be their leader. He had four sons known as the Four Brothers of Sečili.)

YÜRING
(He reascended to heaven but later came down to earth again, married a 'Mu' (a kind of demoness) and had seven sons, known as the Seven Brothers of Masang. The six elder brothers and the father returned to heaven, but the seventh son, Masang Cijé, remained on earth.)

MASANG CIJÉ
(He became a leader of humans.)
1 | son

TOGSA PAWO TAG
(He married a Nāga girl.)
1 | son

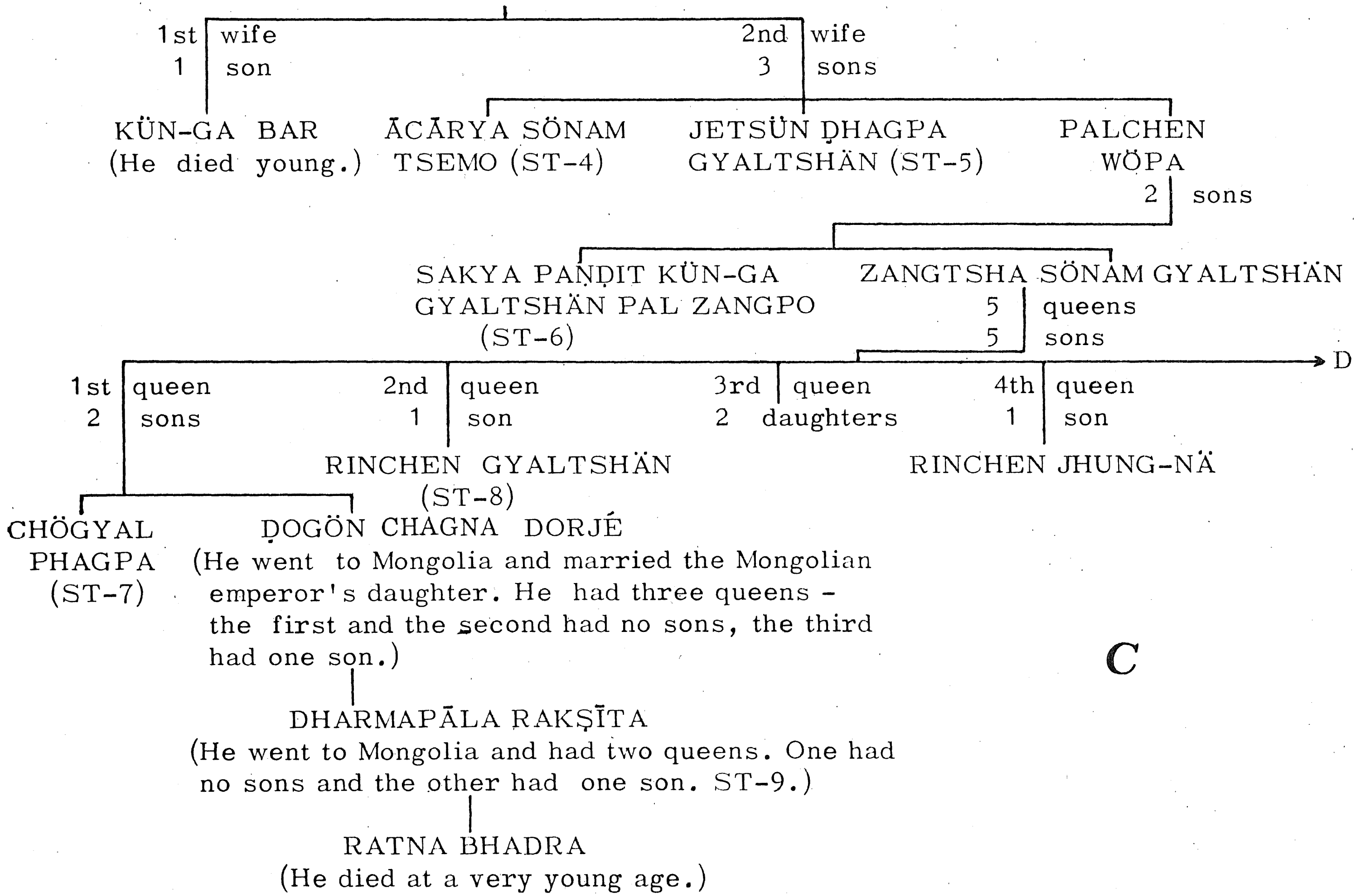
TAGPO ÖCHEN
1 | son

YAPANG KYÉ
(He fought with the Yakṣas and married the Yakṣa leader's widow.)
1 | son

KHÖNBAR KYÉ
(This name means 'born amidst strife'.)
1 | son

KHÖN JEKUNDAG
(He was very powerful as the home minister of King Ṭhisong Deutsän.)
2 ↓ sons

B


1st wife
1 son
2nd wife
3 sons
KÜN-GA BAR
(He died young.)
ĀCĀRYA SÖNAM TSEMO (ST-4)
JETSÜN ḌHAGPA GYALTSHÄN (ST-5)
PALCHEN WÖPA
2 sons
SAKYA PAṆḌIT KÜN-GA GYALTSHÄN PAL ZANGPO (ST-6)
ZANGTSHA SÖNAM GYALTSHÄN
5 queens
5 sons
D
1st queen
2 sons
2nd queen
1 son
3rd queen
2 daughters
4th queen
1 son
RINCHEN GYALTSHÄN (ST-8)
RINCHEN JHUNG-NÄ
CHÖGYAL PHAGPA (ST-7)
ḌOGÖN CHAGNA DORJÉ
(He went to Mongolia and married the Mongolian emperor's daughter. He had three queens - the first and the second had no sons, the third had one son.)
DHARMAPĀLA RAKṢĪTA
(He went to Mongolia and had two queens. One had no sons and the other had one son. ST-9.)
RATNA BHADRA
(He died at a very young age.)

C

LUYI WANGPO
(He was one of the first seven Tibetans to receive ordination from Śāntarakṣīta.)

DORJÉ RINCHEN
(He had seven sons, all of whom went to different parts of Tibet and formed many lineages.)

SHERAB YÖNTÄN
(He was the sixth son of Dorjé Rinchen and went to a place near Sakya called Yerlung.)

2 sons

(No name given.)

YÖNTÄN JHUNG-NÄ
3 sons (The names of the first two are not given.)

TSUGTOR SHERAB (Eldest son.)
7 sons

KHÖN GEKYAB (Fifth son.)
2 sons

KHÖN GETONG (Eldest son.)
1 son

B

KHÖN BALPO
1 son

ŚHĀKYA LOḌHÖ
2 sons

SHERAB TSHÜLṬIM

KÖNCHOG GYALPO
(He established the Sakya Monastery in 1073. 1st Sakya Trizin: ST-1.)

SACHEN KÜN-GA NYINGPO (ST-3)
2 wives
4 sons

C

D

5th queen
1 son

YESHÉ JHUNG-NÄ
1 son

ZANGPO PAL
(He went to China and married a Chinese woman. He had much difficulty in China and as the emperor did not belive that he was really a Khön, he was sent to Mäntsé. After proving that he was really of the Khön lineage, the emperor commanded him to have many children, as the Khön lineage was decreasing in number. Thus he later took six more wives. ST-11.)

→ E

1st wife
1 son
SÖNAM ZANGPO
(He died at a young age.)

2nd wife
1st queen
1 son
WANG SÖNAM ZANGPO
(He married a royal Chinese lady.)
1 son
RATNA BHADRA
(He died at a very young age.)

3rd wife
2nd queen
1 son
KÜN-GA LODHÖ
GYALTSHÄN
PAL ZANGPO
(He was a monk and visited China.)

→ F

4th wife
3rd queen
1 son

ZHITONG LAḌHANG
3 sons

KHÄTSÜN CHENPO NAMKHA LEGPA GYALTSHÄN PAL ZANGPO (ST-12)
1 son

NAMKHA SHENYIN
(He died at a young age.)

KUSHI NAMKHA GYALTSHÄN PAL ZANGPO
(He died in China.)

TAWEN KÜN-GA RINCHEN (ST-16)
2 wives
3 sons

E

1st wive
1 son

KUSHI LOḌHÖ GYALTSHÄN
(Monk, ST-17.)

2nd wife
2 sons

ḌHAGPA LOḌHÖ
1 son

LOḌHÖ WANGCHUG
(Monk at Ngor.)

KÜN-GA LOḌHÖ GYALTSHÄN PAL ZANGPO
1 son

KÜN-GA WANGCHUG
(He had no sons.
ST-19.)

→ H

5th wife
4th queen

LHAKANG LADHANG
2 sons

F

TISHRI KÜN-GA LEGPA'I JHUNG-NÄ GYALTSHÄN PAL ZANGPO
(He was a monk.)

TISHRI KÜN-GA GYALTSHÄN PAL ZANGPO
2 wives
2 sons

1st wife

TAWEN CHÖKYI GYALTSHÄN PAL ZANGPO
(He died in China.)
3 wives
4 sons

2nd wife

TAWEN LODHÖ GYALTSHÄN PAL ZANGPO
(He did not marry, died at 25.)
(ST-15.)

1st wife
1 son

THEGCHEN CHÖKYI GYALPO KÜN-GA TASHI PAL ZANGPO (Monk)

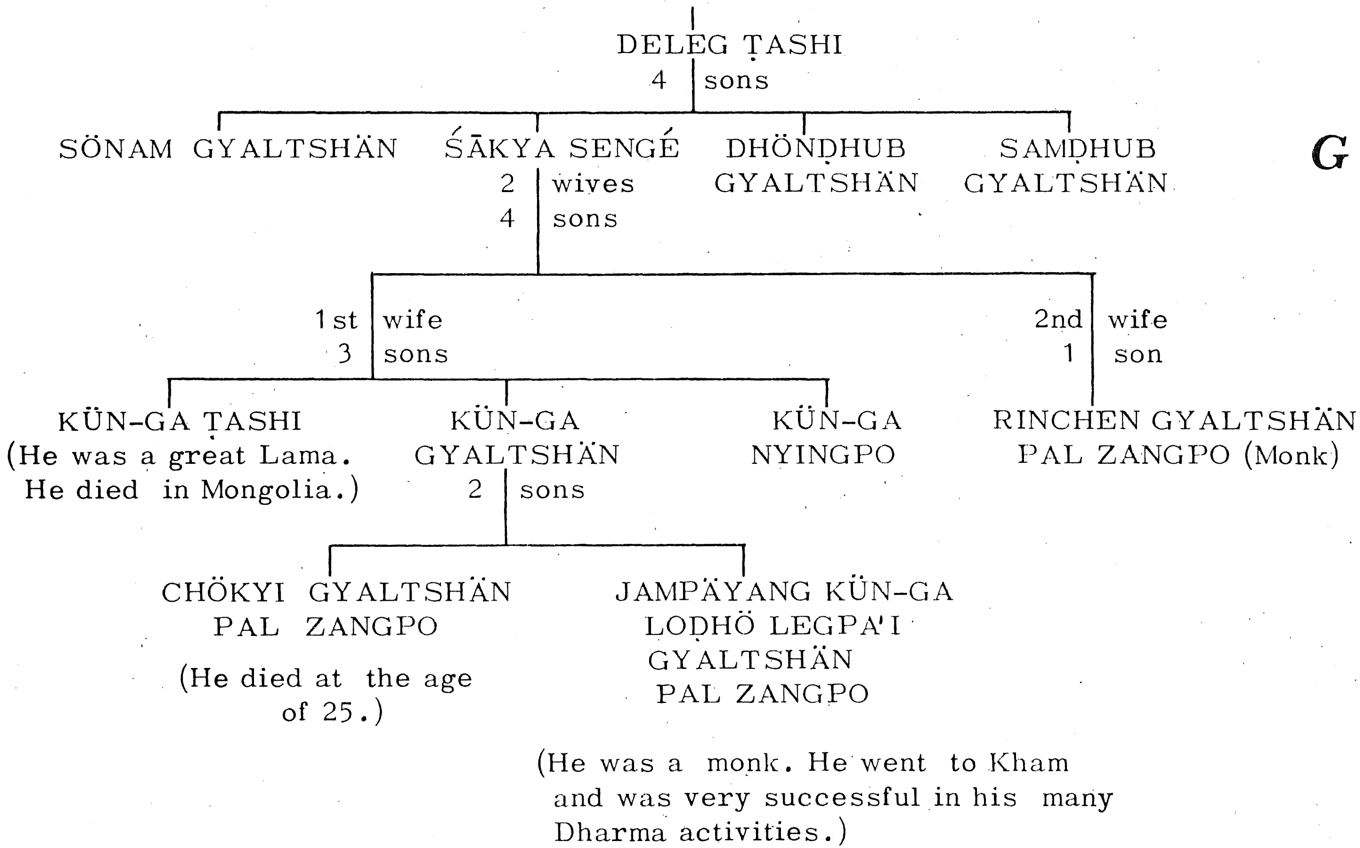
2nd wife
2 sons

DHARMA DOTSA (Monk)

DORJÉ RINCHEN GYALTSHÄN (Monk)

3rd wife
1 son

SÖNAM TASHI PAL ZANGPO
1 son
↓
G



DELEG ṬASHI
4 sons
SÖNAM GYALTSHÄN
ŚĀKYA SENGÉ
2 wives
4 sons
DHÖNḌHUB GYALTSHÄN
SAMḌHUB GYALTSHÄN
1st wife
3 sons
2nd wife
1 son
KÜN-GA ṬASHI
(He was a great Lama. He died in Mongolia.)
KÜN-GA GYALTSHÄN
2 sons
KÜN-GA NYINGPO
RINCHEN GYALTSHÄN PAL ZANGPO (Monk)
CHÖKYI GYALTSHÄN PAL ZANGPO
(He died at the age of 25.)
JAMPÄYANG KÜN-GA LOḌHÖ LEGPA'I GYALTSHÄN PAL ZANGPO
(He was a monk. He went to Kham and was very successful in his many Dharma activities.)

G

→ N

6th | wife
5th | queen

H

DÜNCHO LAḌHANG

2 | sons
1 | daughter

NYIMA PAL
(He died at a very young age.)

WANG KÜN-GA LEGPA PAL ZANGPO
(He was very famous. The Mongol king offered him many seals etc. He also offered him his own wife.)

2 | wives
3 | sons

1st | wife
1 daughter

2nd | wife
3 | sons

SÖNAM LOḌHÖ

(No name given. He died at a very young age.)

SIYI LENWANG
(At first he was a monk. He was said to look like Virupa because he had brown skin and tiger skin marks on his body. Later he married.)

2 | wives
3 | sons

1st | wife
2 | sons

2nd | wife
1 | son

CHÖKYI GYALTSHÄN
(He was very great. He studied much and performed many miracles. He did not marry.)

KÜN-GA LEGPA LOḌHÖ GYALTSHÄN PAL ZANGPO
(Monk, died at 28.)

WANG NAMSE GYALTSHÄN
2 wives
5 daughters
2 | sons
↓
I

I

1st wife
1 son

KÜN-GA LODHÖ
GYALTSHÄN
PAL ZANGPO

2nd wife
1 son/5 daughters

WANG NAMKHA LEGPA
GYALTSHÄN
2 wives
1 son
7 daughters

1st wife
2 daughters

2nd wife
1 son/5 daughters

WANG NAMKHA GYALTSHÄN PAL ZANGPO
(He was a very great Lama. He was very humble as he would not accept prostrations from monks, but he himself would prostrate to monks.)
3 wives
2 sons
1 daughter

1st wife
1 daughter

2nd wife
1 son

NAMKHA RINCHEN
GYALTSHÄN PAL
ZANGPO
(He was a very great Lama and gave many teachings.)

3rd wife
1 son

NAMKHA ṬASHI
GYALTSHÄN
PAL ZANGPO
4 sons

SA LOTSĀVA
JAMPÄYANG
KÜN-GA SÖNAM
ḌHAGPA GYAL-
TSHÄN PAL ZANGPO
(He was a monk, a very great translator. Könchog Lhünḍhub was his disciple. ST-22.)

NGAKYI WANGCHUG
ḌHAGPA GYALTSHÄN
PAL ZANGPO
(Monk)

JAMPAL
ḌHAGPA
(He was a very great Lama. He spent all his life in Kham.)

JAMYANG
TSETEN
ṬASHI
2 sons
↓
K

JAMYANG KÜN-GA SAMDHUB

1 son

JAMYANG KÜN-GA DELEG ṬASHI

3 sons

JAMYANG KÜN-GA SÖNAM LHÜNDHUB

TSEWANG BORSAG SÖNAM GYALTSHÄN (Died young.)

JIGTEN GALHOR

NGACHANG NGAKYI WANGPO KÜN-GA RINCHEN

(He was a very great and famous Lama. During his reign Sakya underwent a period of political unrest. He restored stability to the country.)

(ST-23) 3 wives

2 sons/5 daughters

1st wife

2 daughters

2nd wife

1 son/3 daughters

3rd wife

1 son

NGAWANG SÖNAM WANGPO (ST-24)

(He was a very great monk.)

DHAGPA LODHÖ GYALTSHÄN PAL ZANGPO

(ST-25) 3 sons

JAMYANG THUTOB WANGCHUG DHAGPA GYALTSHÄN PAL ZANGPO

(He was a very great Lama, travelled much, lived most of his life in Kham.)

NGAWANG KÜN-GA WANG-GYAL (ST-26)

KÜN-GA SÖNAM

(A-mi-shab. At first he was a monk, but due to the possible cessation of the Khön line he later married. ST-27.)

1 son

L

K

SÖNAM WANGCHUG (ST-28)

1 son

KÜN-GA ṬASHI (ST-29)

1 son

L

SÖNAM RINCHEN (ST-30)

2 sons

SACHEN KÜN-GA LOḌHÖ (At first he was monk but later married so as to continue the line. ST-31.)

THUTOB WANGCHUG (Died at a young age.)

2 sons

WANGDÜ NYINGPO (ST-32)

EVAM ZANGPO (Died young.)

3 wives

4 sons

PEMA DÜDUL WANGCHUG (Dolma Photang) (ST-33)

NGAWANG KÜN-GA RINCHEN (Phüntsog Photang)

NGÖḌHUB PALBAR (Monk)

KÜN-GA GYALTSHÄN (Monk)

Joint marriage

1 son

DORJÉ RINCHEN (All his children died at a young age. ST-34.)

Later married again

1 son

ṬASHI RINCHEN (ST-35)

2 sons

M

Later married again

2 sons

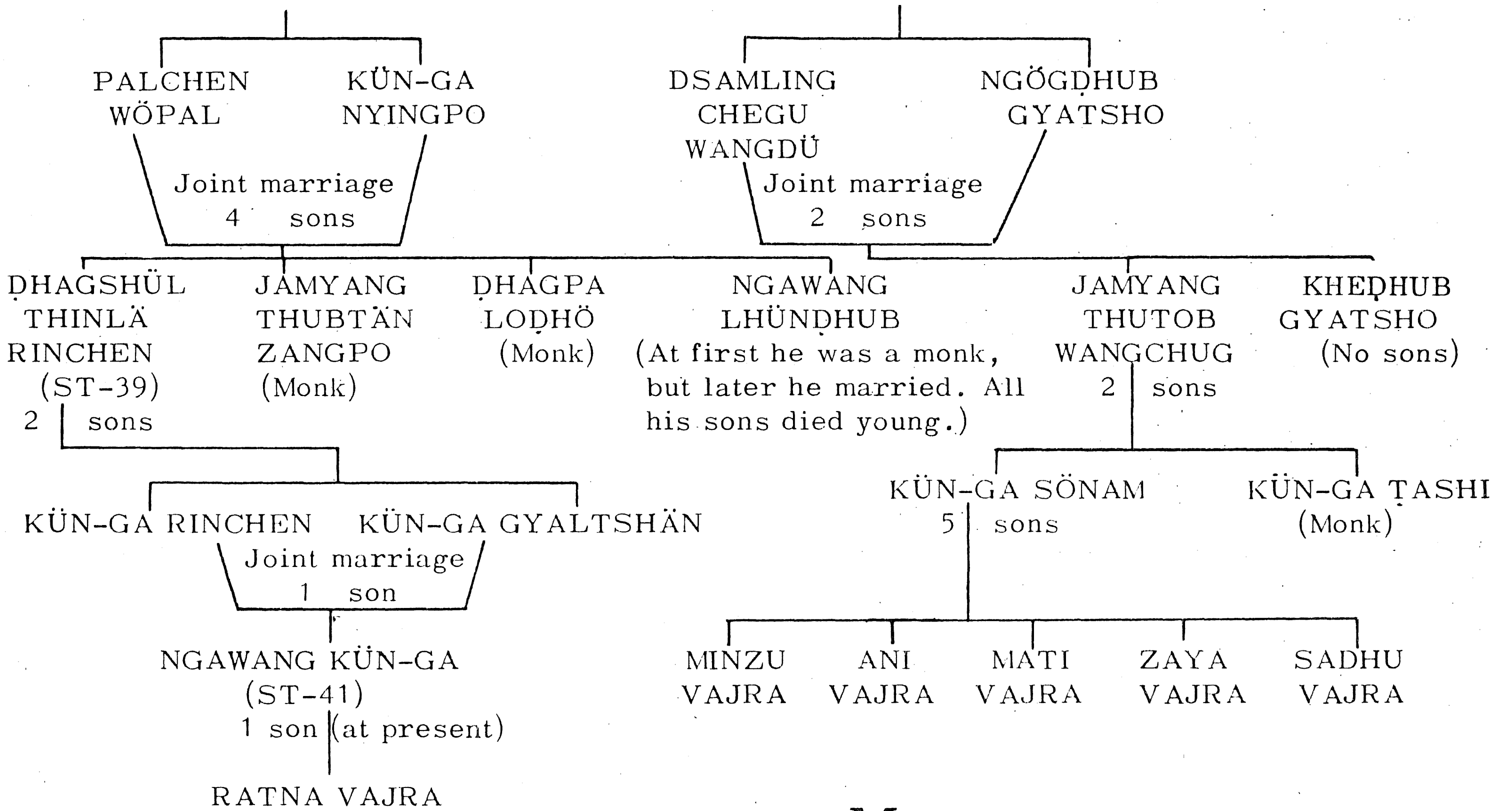
KÜN-GA SÖNAM (ST-36)

CHÖKYI WANGPO

Joint marriage

2 sons

M


PALCHEN WÖPAL
KÜN-GA NYINGPO
Joint marriage 4 sons
DSAMLING CHEGU WANGDÜ
NGÖGDHUB GYATSHO
Joint marriage 2 sons
DHAGSHÜL THINLÄ RINCHEN (ST-39)
2 sons
JAMYANG THUBTÄN ZANGPO (Monk)
DHAGPA LODHÖ (Monk)
NGAWANG LHÜNDHUB
(At first he was a monk, but later he married. All his sons died young.)
JAMYANG THUTOB WANGCHUG
2 sons
KHEDHUB GYATSHO (No sons)
KÜN-GA RINCHEN
KÜN-GA GYALTSHÄN
Joint marriage 1 son
NGAWANG KÜN-GA (ST-41)
1 son (at present)
RATNA VAJRA
KÜN-GA SÖNAM
5 sons
KÜN-GA TASHI (Monk)
MINZU VAJRA
ANI VAJRA
MATI VAJRA
ZAYA VAJRA
SADHU VAJRA

M

7th wife
6th queen

RINCHEN GANG LAḌHANG
3 sons

TAWEN KUSHI KÜN-GA NYIMA
(He died in China.)

JAMYANG YÖNTÄN GYALTSHÄN
2 sons

LAMA DAMPA SÖNAM GYALTSHÄN PAL ZANGPO
(He was a very great monk. Longchen Rabjampa and Tsongkhapa were his disciples. ST-14.)

NYIMA GYALTSHÄN
(Died at a young age.)

DAWA GYALTSHÄN
(He married but later became a monk by the name of Kün-ga Gyaltshän.)
2 sons
2 daughters

JAMYANG CHENPO NAMKHA GYALTSHÄN
2 sons
4 daughters

SÖNAM GYALTSHÄN PAL ZANGPO
1 son

DAGPA GYALTSHÄN
(He was a very great lama and died in Kham.)

N

JAGAR SHERAB GYALTSHÄN (ST-20)
(He was a monk and went to Kham, where he became very great. He died in Tibet.)

DAGCHEN LOḌHÖ GYALTSHÄN
(He was a monk and the real founder of the Tshar school. He received the Lam-dä 'lob-shä' from Mü-chen (Könchog Gyaltshän) and later gave it to Jetsün Doringpa who passed it on to Tsharchen Losal Gyatsho.)

The Line of Succession of the Patriarchs of Sakya

1. Könchog Gyalpo (In 1073, at the age of 40, he established the Sakya Monastery and remained the leader for thirty years, until 1103).

2. Bhari Lotsāva (He was the Ghongma for eight years, 1103-1111).

3. Sachen Kün-ga Nyingpo (He was the Ghongma for forty-eight years, from the age of 20 until 67, 1111-1159).

4. Ācārya Sönam Tsemo (He was the Ghongma for three years, 1159-1162).

5. Jetsün Ḍhagpa Gyaltshän (He was the Ghongma for fifty-seven years, 1162-1219).

6. Sakya Paṇḍit Kün-ga Gyaltshän (He was the Ghongma for twenty-eight years, from the age of 36 until 61, 1219-1247).

7. Chögyal Phagpa (He was the Ghongma at two different times. First he ruled for two years, from 1247-1249. Then he went to China. Nine years later he returned to Sakya and became the leader once again for five years, from 1258-1263).

8. Rinchen Gyaltshän (He was the Tishri for nine years, from 1249-1258, between the two reigns of Chögyal Phagpa).

9. Dharmapāla Rakṣīta (He was the Tishri for seven years, from 1263-1270).

10. Sharpa Jamyang Chenpo (He was of the Sharpa-Luding lineage and was the Tishri for ten years, from 1270-1280).

11. Zangpo Pal (He was the Tishri for twenty-seven years, from 1280-1307. After him arose the four Laḏhangs.).

12. Khätsün Namkha Legpa (He was of the Zhithog Laḍhang and was Ṭhichen for nineteen years, from 1307-1326).

13. Janyang Dönyö Gyaltshän (He was of the Rinchen Gang Laḍhang and was Ṭhichen for three years, from 1326-1329).

14. Lama Dampa Sönam Gyaltshän (He was of the Rinchen Gang Laḍhang and was Ṭhichen for thirty years, from 1345-1375).

15. Tawen Loḍhö Gyaltshän (He was of the Lhakang Laḍhang and was Ṭhichen for eighteen years, from 1375-1393).

16. Tawen Kün-ga Rinchen (He was of the Zhithog Laḍhang and became Ṭhichen at the age of twenty-two and remained so for a long time. He died at the age of 61).

17. Kushi Loḍhö Gyaltshän (He was of the Zhithog Laḍhang and was the Ṭhichen for a long time. He died at the age of 55).

18. Jamyang Namkha Gyaltshän (He was of the Rinchen Gang Laḍhang and was the Ṭhichen for a long time. He died at the age of 75).

19. Kün-ga Wangchug (He was of the Zhithog Laḍhang and was the Ṭhichen for some time. He died at the age of 45).

20. Jagar Sherab Gyaltshän (He was of the Rinchen Gang Laḍhang and was the Ṭhichen for a long time. He was born in the Fire-Dragon year and died in the Wood-Tiger year).

21. Dagchen Loḍhö Gyaltshän (He was of the Rinchen Gang Laḍhang and became the Ṭhichen at the age of 30. He was Ṭhichen for twenty-two years, until his death at the age of 52).

22. Sa Lotsāva Kün-ga Sönam (He was of the Duchö Laḍhang and was the Ṭhichen for 38 years, from the age of 12 until 49. From this time on, only the Duchö Laḍhang remained).

23. Ngachang Kün-ga Rinchen (He was the Ṭhichen for 51 years, from the age of 17 until 58).

24. Sönam Wangpo (He was the Ṭhichen for six years).

25. Ḍhagpa Loḍhö (He was the Ṭhichen for 27 years, from the age of 27 until 55).

26. Kün-ga Wang-gyal (He was the Ṭhichen for three years).

27. Ngawang Kün-ga Sönam (A-myé Shab; he is the author of one history and was the Ṭhichen for 10 years).

28. Sönam Wangchug

29. Kün-ga Ṭashi

30. Sönam Rinchen

31. Kün-ga Loḍhö

32. Wangdü Nyingpo

33. Pema Düdul Wangchug (Dolma Photang)

34. Dorjé Rinchen (Separate palace but considered a branch of the Phüntshog Photang)

36. Kün-ga Sönam (Phüntshog Photang)

37. Kün-ga Nyingpo (Dolma Photang)

38. Dsamling Chegu Wangdü (Phüntshog Photang)

39. Ḍhagtshül Thinlä Rinchen (Dolma Photang)

40. Ngawang Thutob Wangchug (Phüntshog Photang)

41. Ngawang Kün-ga (Dolma Photang)

GLOSSARY

ācārya: one who has thoroughly studied the discourses of the Buddha and their commentaries.

arhat: one who has purified his mind of all defilements.

ārya: one who has attained direct realization of ultimate reality.

āryabodhisattva: one who is both an *ārya* and a *bodhisattva.*

bhikṣu; a fully initiated monk, or one who has taken the highest *pratimokṣa* vows.

bodhicitta: the fully awakened mind, which is the determination to attain full enlightenment for the benefit of all creatures, due to one's great love and compassion.

bodhisattva: one who has entirely dedicated his life to the attainment of full enlightenment for the benefit of all creatures.

brāhmaṇa: one belonging to the highest of the four Indian castes, which historically has been the religious caste.

buddha: a fully enlightened being, or one who has completely purified the mind of all impurities and obscurations and has attained the fulfilment of wisdom, power and compassion.

dāka: same as *śūra.*

ḍākinī: an emanation of the *buddhas* in the feminine aspect.

geshé: one who has completed an extensive course of studies of the Sūtras and their commentaries.

guru: a spiritual guide, or literally, one who is "heavy" in spiritual attainment.

guruyoga: meditation and spiritual practices of *guru* devotion.

lama: the Tibetan translation of *guru,* meaning someone who is qualified to be a spiritual guide for others.

lotsāva: a translator, specifically the Tibetan translators who translated the discourses of Lord Buddha and the commentaries of the later Indian Buddhist *paṇḍits.*

mahāmūdra: ultimate reality.

mahāpaṇḍit: one who has mastered both the five major and the five minor fields of ancient Indian knowledge, the latter five being astrology, poetry, the use of synonyms, the art of harmonious compositon, and the performing arts.

maṇḍala: a form symbolizing a world system.

mantra: sounds or phrases related to various emanations of the *buddhas* which are used in meditational practices.

mūdra: symbolic hand gestures used in tantric practice.

nirmāṇakāya: the form of the *buddhas* as they appear to those who are not yet *āryabodhisattvas.*

paṇḍit: one who is very learned, specifically referring to one who has mastered all the five major fields of ancient Indian knowledge, namely the art of healing, linguistics, Dharma (or the "inner knowledge"), dialectics and religious art.

pāramitā: one of the six perfections which form the framework of a *bodhisattva's* spiritual practice.

parinirvāṇa: the passing away of an enlightened being.

prajñāpāramitā: the wisdom gone beyond, or the perfection of wisdom.

pramāṇa: ideal cognition, being fresh, non-deceptive perception.

pratimokṣa: individual liberation, especially referring to the monastic vows.

sambhogakāya: the form of the *buddhas* as they appear to *āryabodhisattvas*.

samādhi: a highly advanced state of meditative concentration.

siddha: one who has attained any number of *siddhis*.

siddhi: a supernormal power or ability, especially those attained by means of meditation.

śrāvaka: one who follows the path bearing this name, which leads to the attainment of arhatship.

stūpa: a religious shrine representing the body of the *buddhas*.

śūnyatā: voidness, or ultimate reality.

śūra: an emanation of the *buddhas* in the masculine aspect.

torma: a religious offering made from roasted barley flour.

tummo: a type of heat generated by certain types of tantric meditations.

upāsaka: referring to the Buddhist laymen's vows, or to one who has taken them.

vajra: a symbol of strength and firmness.

yoga: physical and mental techniques for purifying and developing the mind.

yogin: a man who is adept in the practice of advanced forms of meditation.

yoginī: a woman who is adept in the practice of advanced forms of meditation.

yojana: a unit of measurement equalling roughly eight kilometers.

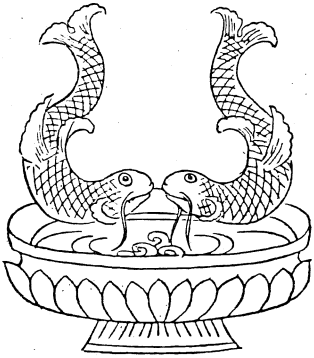
APPENDIX I

Tibetan equivalents of Sanskrit names of people, guardians, etc.

Amaravajradevī: gSer.chos,'chi.med.rdo.rje.lha.mo
Amitāyus: Tshe.dpag.med
Amoghavajra: rDo.rje.gdan
Ānanda: Kun.dga'.bo
Akṣobhya: Mi.bskyod.pa
Aparājitā: sKar.mo
Āryadeva: 'Phags.pa'i.lha
Asaṅga: Thogs.med
Aśva: rTa.mchog
Avalokiteśvara: sPyan.ras.gzigs
Bhairava: 'Jigs.byed
Bhikṣu Vīravajra: dGe.slong dPa'.bo.rdo.rje
Bhūtaḍāmara: 'Byung.po.'dul.byed
Buddhagupta: Sangs.rgyas.gsang.ba
Buddhapālita: Sangs.rgyas.skyangs
Cakraśaṃvara: 'Khor.lo.bde.mchog
Candrakīrti: Zla.ba.grags.pa
Caturmukha: Zhal.bzhi.ba
Citipati: Dur.khrod.bdag.po
Dharmakīrti: Chos.grags
Diṅnāga: Phyogs.kyi.glang.po
Domvīpāda: Dom.bi.ba
Durjayacandra: Mi.thub.zla.ba
Ekavīra: dPa'.bo.gcig.pa
Gaṇapati: Tshog.bdag
Garbhasuvarnasūtraśrī: dPal.mo.snying.gi.gser.thag
Ghaṇṭapāda: Dril.bu.pa
Guhyasamāja: gSang.ba.'dus.pa
Guhyasamāja Jñānapāda: gSang.ba.'dus.pa.ye.she.zhabs
Guṇaprabha: Yon.tan.'od
Haribhadra: Seng.ge.bzang.po

Harinanda: 'Phrog.byed.dga'.bo
Hevajra: Kye.rdo.rje
Hinudevī: Lha.mo.hi.nu
Kālacakra: Dus.'khor
Kāmarāja: 'Dod.rgyal
King Ajātaśatru: rGyal.po.ma.skyes.dgra
King Śuddhodana: rGyal.po.zas.gtsang
Kṛṣṇa: Nag.po
Kṛṣṇacārin: Nag.po.spyod.pa
Lūhipāda: Lu.i.pa
Mahābrāhmaṇa: Bram.ze.chen.po
Mahākāla: Nag.po.chen.po
Mahākāśyapa: 'Od.srung.chen.po
Maitreya: Byams.pa
Mañjuśrī: 'Jam.dpal.dbyang
Mañjuśrīkīrti: 'Jam.dpal.grags.pa
Mañjuvajra: 'Jam.pa'i.rdo.rje
Mārajit: bDud.rgyal
Nāgārjuna: Klu.sgrub
Nanda: dGa'.bo
Padmasambhava: Padma.'byung.gnas
Pañjaranātha: Gur.gyi.mgon.po
Prajñāsambhava: Shes.rab.'byung.gnas
Prāṇasādhana: Dsam.dmar.srog.sgrub
Puṇḍarīka: Pad.skar
Rāma: dGa'.byed
Ratnākaraśanti: Śanti.ba
Ratnavajra: Rin.chen.rdo.rje
Śabalagaruḍa: Khyung.khra
Śākyamitra: Sakya.bshes.gnyen
Śākyamuni: Sakya.thub.pa
Śākyaprabha: Sakya.'od
Śaṇavāsin: Śa.na'i.gos
Śāntarakṣita: Zhi.ba.mtsho
Śāntideva: Zhi.ba'i.lha
Saroruhavajra: mTsho.skyes.rdo.rje

Siṃhanāda: Seng.ge.sgra
Siṃhavaktrā: Seng.gdong.ma
Tāra: sGrol.ma
Upagupta: Nyer.sbas
Upāli: Nye.ba.'khor
Vāgīśvarakīrti: Ngag.dbang.grags.pa
Vairocāna: Kun.rig
Vajraḍākinī: rDo.rje.mkha'.'gro.ma
Vajradhara: rDo.rje.'chang
Vajrakīla: rDo.rje.phur.pa
Vajranairātmā: rDo.rje.bdag.med.ma
Vajrapāṇi: Phyag.na.rdo.rje
Vajrayoginī: rDo.rje.rnal.'byor.ma
Vānaprastha: Nags.khrod.pa
Vārāhī: Phag.mo
Vararuci: mChogs.sred
Vasubandhu: dByig.gnyen
Vasudhārā: Nor.rgyun.ma
Vijayadeva: rNam.par.rgyal.ba'i.lha
Virūpa: Bir.ba.pa
Yudhiṣtira: gYul.brtan



APPENDIX II

Tibetan titles of the books cited:

An Account of the Indian and Tibetan Guru Lineage of "The Path and Its Fruits": Lam.'bras.rgya.bod.bla.ma.brgyud.pa'i.rnam.thar

The Asang Scriptural Explanations: gZhung.bshad.A.Sang.ma

Beyond Thought: bSam.mi.khyab

Blaze of Reasoning: rTog.ge.'bar.ba

Body Maṇḍala: Lus.dkyil

The Celestial Tree of Clear Realization of the Groups of Tantras in General: rGyud.sde.spyi'i.mngon.rtogs.ljon.shing

Clear Arising of the Heruka Explanatory Tantra: bShad.pa'i.rgyud.He.ru.ka.mngon.'byung

The Clear Meaning of the Oral Transmission: A Commentary on the Glorious "Hevajra Fundamental Tantra of the Two Examinations": dPal.kyee.rdo.rje'i.rtsa.ba'i.rgyud.brtag.pa.gnyis.pa'i.dka'.'grel.man.ngag.don.gsal

The Clear Thought of the Mighty One: Thub.pa.dgongs.gsal

A Commentary on the Chapters of the "Śaṃvara Fundamental Tantra": bDe.mchog.rtsa.rgyud.kyi.le.'grel

Commentary on the Eulogy: bsTod.kyi.'grel.pa

A Commentary on the Glorious "Hevajra Fundamental Tantra of the Two Examinations": kyee.rdo.rje'i.rtsa.rgyud.brtag.gnyis.kyi.dka'.'grel

A Commentary on the Glorious "Perfectly Joining Subsequent Tantra": dPal.yang.dag.par.sbyor.ba'i.rgyud.phyi.ma'i.rnam.par.bshad.pa

A Commentary on the "Śaṃvara Fundamental Tantra": bDe.mchog.rtsa.rgyud.kyi.dka'.'grel

A Complete Commentary on Ideal Cognition: Tshad.ma.rnam.'grel

The Complete Compilation of Abhidharma: mNgon.pa.kun.btus

A Complete General Presentation of the Groups of Tantras: rGyud.sde.spyi'i.rnam.gzhag

The Complete Path of the Great Seal: Phyag.rgya.chen.po'i.lam.yongs.su.rdsogs.pa

The Conquering of Harm: gNod.'joms

The Crooked and the Straight: Yon.po.srong.ba'i.lam.skor

Damṣaṭenna's One Hundred Thousand Treatise: Damshatsen.na'i.'bum.ti.ka

The Door of Entrance into the Dharma: Chos.la.'jug.pa'i.sgo

The Door of Entrance for the Wise, Being a Commentary on Linguistics: sGra'i.bstan.bcos.mkhas.pa.'jug.pa'i.sgo

Engaging in Bodhisattva Conduct: Byang.chub.sems.dpa'i.spyod.pa.la.'jug.pa

Entering the Middle Way: dBu.ma.la.'jug.pa

The Entire Conduct of Vajrayoginī: rNal.'byor.ma.kun.spyod

Eulogy and Commentary on Identitylessness, Being a Commentary on Guhyamantra: gSang.sngags.kyi.bstan.bcos.bdag.med.bstod.'grel

The Five Dharmas of Maitreya: Byams.chos.lnga

The Five Stages of the Stage of Completion: rDsogs.rim.rim.pa.lnga

The Flame Point of the Stage of Completion: rDsogs.rim.mar.me'i.rtse.lta.bu'i.lam.skor

The Four Hundred on the Middle Way: bZhi.brgya.pa

Full Ascertainment of Ideal Cognition: Tshad.ma.rnam.nges

The Full Classification of the Three Vows, Being a Complete Explanation of What Is and Is Not Dharma: Chos.dang.chos.min.rnam.'byed.sdom.gsum.rab.dbye

A Full Explanation of the Glorious "Perfectly Joining Subsequent Tantra": dPal.yang.dag.par.sbyor.ba'i.rgyud.phyi.ma'i.rnam.par.bshad.pa

The Fundamental Tantra of the Two Explanations: rTsa.rgyud.brtag.gnyis

Fundamental Wisdom of the Middle Way: rTsa.ba.shes.rab

A General Commentary on the Groups of Teachings in the Classes of Tantras: sDe.snod.rgyud.sde.spyi.'grel

The Glorious Sādhana of Clear Realization: sGrub.thabs.dpal.mngon.par.rtogs.pa

The Good Path of the Sons of the Victors, Being an Elucidation of the Good Path Which Goes Beyond: Pha.rol.tu.phyin.pa'i.lam.bzang.gsal.bar.byed.pa.rgyal.sras.lam.bzang

The Great Seal: Phyag.rgya.chen.po

The Great Service: bsKang.gso.chen.ma

The Great Treasure of Specific Explanations: Bye.brag.bshad.mdsod.chen.mo

A History of Mahākāla: mGon.po'i.chos.'byung

The Kiss Tantra: rGyud.kha.sbyor

Lake-born Hevajratantra: mTsho.skyes

Lake-born Sādhana: sGrub.thabs.mtsho.skyes

The Little Cakraśaṃvara Fundamental Tantra: rTsa.ba'i.rgyud.bde.mchog.nyung.ngu

Maṇḍala Ceremony: dKyil.'khor.gyi.cho.ga

The Marvellous Ocean: Ngo.mtshar.rgya.mtsho

The Meditational Practice Described as a Necklace: Gur.rgyan.du.bshad.pa'i.bsnyen.sgrub

The Necklace Commentary: 'Grel.ba.gur.rgyan

The Nine Profound Methods of the Stage of Development: sKyed.rim.zab.pa'i.tshul.dgu

The Noble Sūtra Completely Holding the Root of Virtue: 'Phags.pa.dge.ba'i.rtsa.ba.yongs.su.'dsin.pa'i.mdo

Olapati: O.la.pa.ti

The Ornament of Clear Realization: mNgon.rtogs.rgyan

The Path and Its Fruits: Lam.'bras

The Pearl Necklace Treatise on the Glorious "Cakraśaṃvara Fundamental Tantra": dPal.'khor.lo.bde.mchog.gi.rtsa.ba'i.rgyud.kyi.ṭi.ka.mu.tig.phreng.ba

The Power of the Tradition: Lugs.kyi.dbang

A Precious Treasure of Sound Advice, Being a Complete Explanation of What Is and Is Not Judicious in the World: 'Jig.rten.tshul.dang.tshul.min.rnam.'byed.legs.par.bshad.pa.rin.po.che'i.gter

Prophecies of the Oral Lineage of the Ḍākinīs of the Clear Vastness: kLong.gsal.mkha'.'gro.snyan.rgyud.kyi.lung.bstan

The Pure Commentary on "The Two Examinations": brTag.gnyis.'grel.ba.dag.ldan

The Ray of Light Serving Others: A Meditational Practice of Vairocāna: Kun.rig.gi.cho.ga.gzhan.phan.'od.zer

Sādhana of the Supreme Maṇḍala: sGrub.thabs.dkyil.mchog

The Secret Wheel of the Heart: gSang.ba.snying.gi.'khor.lo

The Seven Discussions on Ideal Cognition: Tshad.ma.sde.bdun

The Six Branches Joining the Uṣṇiśa: Uṣṇisa.sbyor.ba.yan.lag.drug.pa

A Sound Explanation of Scriptural Interpretations, Being a Complete Explanation of Philosophical Tenets: Grub.mtha'i.rnam.'byed.gzhung.lugs.legs.bshad

Spontaneous Birth and Attainment: Lhan.cig.skyes.sgrub

A Summary of the "Śaṃvara Fundamental Tantra": bDe.mchog.rtsa.rgyud.kyi.bsdus.don

The Sunlight That Increases the Revelation: bsTan.pa.rgyas.pa'i.nyi.'od

The Sūtra of Individual Liberation: So.sor.thar.pa'i.mdo

The Tantra of the Discourse on the Mother Planet: gZa'a.yum.gyi.mdo.yi.rgyud

The Tantra of the Wisdom-Essence: rGyud.ye.shes.thig.le

The Treasure of Abhidharma: Chos.mngon.pa'i.mdsod

The Treasure of Knowledge Concerning Ideal Cognition, Being a Complete Explanation of What Is and Is Not Logical: Rigs.dang.rigs.min.rnam.'byed.tshad.ma.rig.gter

A Treasure of Words, Being a Commentary on the Use of Synonyms: mNgon.brjod.kyi.bstan.bcos.tshig.gi.gter

The Treatise of the Venerable Sakyapa Tradition: rJe.btsun.sa.skya.pa'i.lugs.kyi.bstan.bcos

A Treatise on "Engaging in Bodhisattva Conduct": Byang.chub.sems.dpa'i.spyod.'jug.gi.ti.ka

Treatise on the Fully Awakening Mind: Byang.chub.sems.'brel

The Vajra Phrase: rDo.rje.tshig.rkang

Vārāhī's Profound Explanation of the Pure Hidden Teachings: Byang.gter.phag.mo'i.zab.khrid

The Vast Scripture Sādhana: sGrub.thabs.rgya.gzhung

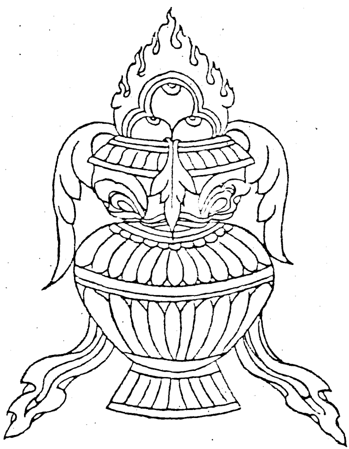
Vinayasutra: mDo.rtsa.ba

A Waterdrop from the Glorious Sea: Ngo.mtshar.rgya.mtsho'i.chu.thig

Written Guidance on "The Path and Its Fruits": Lam.'bras.kyi.khrid.yig

The Written Tantra of the Advised Pacification: gDam.pa'i.zhi.byed.kyi.rgyud.yig

The Written Tantra of the Ten States in the Groups of Sūtras: mDo.sde.sa.bcu.ba'i.rgyud.yig



Notes

1 The seven "ancient ordained translators" were actually the "Seven Probationers", so called as they were the first seven Tibetans to receive monastic ordination, "on trial" as it were, to see whether Tibetans could accept monastic discipline. They were also translators, but only Vairocāna is famous as such.

2 There are also four levels of Tantra. The Tibetan is sNyan.rGyud: rGyud means Tantra, but here it does not mean a literary document but rather a literal translation, as "line" or "continuity". Nyan means "heard". The four "Heard Lines" are referred to in the paragraph: they are the qualities of the *lama* who gives the *lam.dä* teaching: the water or stream of consecration (empowerment) should not have declined, the line of blessings should not have diminished, he should have understanding of the stages of the instructions – that is, he should know how to transform faults into virtues and obstacles into spiritual attainments – and he should have the certainty that he has attained a level of insight equal to that of the fully Enlightened ones, and the contentment of mind that goes with this.

3 It is sometimes said that Ḍogmi received the *lam.dä* on Gayadhara's first visit, but a possibly more accurate account says that after their first meeting in Tibet, Gayadhara returned to India for three years, and then returned to give Ḍogmi the teaching.

4 The "Lord of Siddhas Chöbar" is the same as the Ṣangtön mentioned in the previous paragraph.

5 *The Fundamental Tantra of the Two Examinations:* "two examinations" is a literal translation of the title which is usually taken to mena two *volumes* as the Tantra itself is in two parts.

6 Kün-ga Nyingpo did not reveal the *lam.dä* teaching for 18 years, until the time when "a disciple from eastern Tibet named Asang requested the

teachings". The *Asang Explanation* was the first written outline of the teaching.

7 Lama Phamthingpa was indeed a disciple of Nāropa, but he was a Nepali (or rather, Newari). There were four Phamthingpa relatives (some say brothers), not one. Two of the four relatives received the Cakraśaṃvara teachings from Nāropa, and one of these two gave the teachings, which include the very important Narokhächö teachings (Nāropa's Vajrayoginī) to Lokkya Sherab Tseg and to Mahā Lotsāva, neither of whom were relatives of the Phamthingpa. The place at which these teachings were passed on is at Pharping, a few miles south of Kathmandu, where there is a temple which is still a very important pilgrimage site.

8 Medri is usually written Maitri.

9 Yogatantra is one of the four classes of Tantra.

10 The previous sentence discusses Kün-ga Nyingpo, but this sentence refers to the Sakyapa in general.

11 Mahābrāhmaṇa is the Brāhmaṇa Vararuci referred to later.

12 "Lotsāva Loḍhö Ḍhagpa" is Mahā Lotsāva mentioned in the previous chapter.

13 The Sebag ("skin mask") image was very greatly venerated in Sakya. It is the same as the sebag yeshé gompo and the sebag nagpo phurshé. It is said to date back to the time of the Lord Buddha and was passed to Kün-ga Nyingpo through Mahā Lotsāva, from Rinchen Zangpo.

14 Nagpo phurshé: "the black one who knows how to fly".

15 "*Nāronigu*" is an abbreviation for the "Six Teachings of Nāropa and of Ni" – the former are the basic Kagyüpa doctrines and the latter is another Dakinī.

16 It is usually said that some guardian spirits of Mongolia appeared to Jetsün Ḍhagpa Gyaltshän, and Gaṇapati appeared to Sönam Gyaltsé the father of Chögyal Phagpa, both indicating the importance of Mongolia.

17 The Sakya Paṇḍit devised a few letters of a new script which was completed by Chögyal Phagpa.

18 "Lama Chöjewa: Chöjewa is an honourific title for the Sakya Paṇḍit, who was Chögyal Phagpa's *guru*.

19 "Sechen" is the Tibetan name for Kublai Khan.

20 Guhyakādhipati is a name for Vajrapāṇi: this incarnation was foretold by the letter "hūng" seen by Atīśa on his way to central Tibet.

21 Könchog Gyaltshän is also known as Müchen.